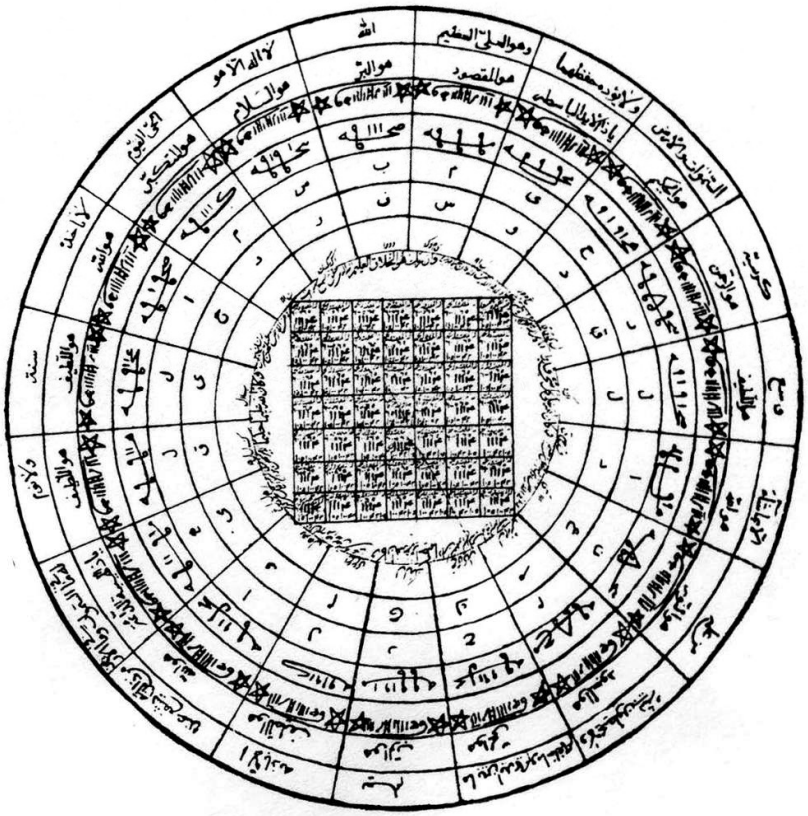
Translation

of

The Bāb's

Arabic *Tafsīr Sūrah al-Ḥamd*

(Commentary on **Qurʾān** 1)



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Translator's Introduction

The present translation below offers the first sustained and complete English rendering of Siyyid ʿAlī Muḥammad Shīrāzī, the Bāb's (d. 1850) Arabic *Commentary on Sūrah al-Ḥamd* (**Qurʾān 1**),[1] a text remarkable not only for its doctrinal density but for revealing, in germinal form, the architectonic of an entire metaphysics that would later unfold in the Bayān proper. Far from being a conventional *tafsīr*, this work is an eruption of apocalyptic theosophy in which commentary becomes theophany, exegesis becomes cosmogenesis, and the *fātiḥa* of the **Qurʾān** is disclosed as a total symbolic microcosm of Being, Revelation, and return. Towards the end, it also offers a formulas of **Qurānic Theurgy**. Thus, in condensed form, it is something of both a hermenuetical-theosophical as well as an occult *tour de force* because what the reader encounters here is not "commentary" in the exoteric sense, but an initiatic hermeneutics where Qurānic words, letters, numbers, Divine Names, geometric forms, talismanic-temples (*hayākil*), ranks and what the Bāb elsewhere calls the *sciences of the point* are woven into a unified speculative vision of High Imāmology. The **Fātiḥa** here appears therefore not merely as seven verses, but as sevenfold theophanic structure revealing the esoteric realities of the ***Ahl al-Bayt*** (ع) Who, in turn, mirror the realities of existence. Here the *basmala/bismillāh* becomes the compressed essence of all Revelation; the hidden ***Alif***, the Point beneath the letter ***Bāʾ*** (ب), triangular and quadrangular forms, and even lettrist-divinatory schemas becoming disclosures of a primordial metaphysical grammar of the inner reality animating the Islamic Revelation. In this commentary one sees, in crystalline concentration, the Bāb's transfiguration of Shiʿi gnosis, lettrism, Neoplatonic cosmology, and esoteric Qurānic science into something radically His own.

Based on a clearly scanned Cyprus **MS** that came into our possession as of 2016,[2] our translation here seeks to preserve that density of metaphysical transference rather than dissolve it into the false clarity of (post)modern reduction. Technical terms such as *kaynūnīya* (which we have coined here with the neologism *onticity*),[3] *sādhijīya* (pristine simplicity) and *jabarūtīyāt* (empyreanic omnipotences) that reoccur repeatedly in the Bāb's metaphysical diction (and take on distinct meanings in His usage) have been rendered here in a manner intended to keep open their semantic and initiatic resonance. For this is a text whose thought moves as much through symbolic correspondences as through concepts. To over-domesticate it would be to betray its mode of disclosure. Historically, this commentary on *al-fātiḥa* likely belongs to the period after the *ḥajj* journey and return to Shīrāz (late June-early July 1845 CE). It appears to have been specifically composed during the twenty-third (**23**) of the month of Ramāḍān of that year of 1261 AH[4] (1845 CE) since the Bāb believes this

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specific date to be the **Night of Power** (*laylat'ul-qadr*). Although he translates some of those portions of it dealing with Qurānic Theurgy in **Appendix III** of his *Rituals in Babism and Bahaism* (1994: 101-04),[5] in *Sources for Early Bābī Doctrine and History* (1992: 64)—while barely touching on it—MacEoin specifically mentions this work in passing as being from that period, which (per the Bāb's own division of His ministry based on it) places it in the period marked as corresponding with the **2nd theophanic sequence** of the *ḥadīth al-ḥaqīqa/kumayl*: *The erasure of conjecture in the realization of the Known* (*maḥw al-mawhūm maʿ ṣahw al-maʿlūm*).

That stated, this piece already anticipates themes central to the later Bayān: the primacy of the Point, the metaphysics of manifestation, cyclical return, the science of letters and number, and the primacy of that human epiphany of the Divine Theophany as locus of Revelation and the means by which God is known. It also offers one of the clearest windows into how the Bāb radicalizes earlier currents—from Imāmī *ʿirfān* to the occult sciences of *jafr*, *zīrāja*, and symbolic geometry—while recasting them within a new revelatory horizon. Here readers should not expect discursive linearity. This text proceeds by spirals, recursions, flashes, symbolic condensations—more akin to visionary architecture than scholastic argument. Its logic is often liturgical, geometrical, and epiphanic all at once. Like Suhrawardī's visionary tales and treatises, it demands to be read as one enters a sanctuary: not merely analyzed but *traversed*. With that, if the whole Qurān, as the famous dictum attributed to ʿAlī (ع) has it, is gathered in the *fātiḥa*, and the *fātiḥa* in the *bismillāh/basmala*, and the *bismillāh/basmala* in the Point underneath its letter ***Bā'*** (ب), then this commentary may be read as an unveiling of that contraction of totality into origin. In that sense it is not simply a commentary on the **Opening of the Qurān**; it is itself an opening—and specifically onto the Bāb's metaphysical universe.

Here we are not providing a vocalized transcription of the original Arabic and direct the reader instead to the manuscript we have used for the translation. Ours below is a philological translation, so transliterations of key Arabic words and phrases are found in parentheses **()**. As in the past, in English translation we refer to the Divinity with the capitalized 'It' and only use the gendered pronouns 'She' or 'He' when we are referring to the level of a divine theophany's human *locus*. Wherever necessary, explanatory additions occurring in the main body of the text have been placed inside square brackets **[]**. Quotations are often simply *italicized*. If alternative translations sometimes occur (usually of a word or even a phrase), each alternative is placed between a slash **/**. Here we will be using the standard Cairo numbering for the **Qur'ān**, with **Q.** indicating it. The present translation below has gone through a number of drafts over the years. We are now marginally satisfied with the current version offered here and so decided to publish it on the occasion of the commencement of our online **STUDY QURAN** course which is specifically designed around esoteric and philosophical interpretations of the Book. [6]

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English Translation

رُوحِي مَا سِوَىٰ فِدَاهُ

In the Name of God, the Compassionate, the Merciful!

Praise be unto God (*al-ḥamdu-li'llāh*), the One sanctified beyond the substance (*jawhar*) of the quality (*naʿt*) of all existents (*al-mawjūdāt*); exalted above the sheer description of contingencies (*waṣf al-mumkināt*); magnified beyond the mention of the camphoric whiteness of the onticities (*kāfūr al-kaynūnīyāt*); glorified above any exposition of the manifestation of essentialities (*ẓuhūr al-dhātīyāt*); transcendent beyond the station of the pristine simplicity (*sādhijīya*) of divinities (*al-lāhūtīyāt*); solitary in Its own onticity (*bi-kaynūnīyatihi*) and apart from the gnosis of the empyreanicities (*ʿirfān al-jabarūtīyāt*); and sanctified above whatsoever the Names and Attributes (*al-asmāʾ wa'l-ṣifāt*) may alight upon among the folk of the dominion (*mulk*) and the angelic realm (*malakūt*).

It is It who originated the archetypes of abstraction (*mithāl al-tajrīd*), the archetypal-exemplars of singularization (*amthilāt al-tafrīd*), the realities of Divine Unicity (*ḥaqāʾiq al-tawḥīd*), the manifestational loci of praise (*maẓāhir al-taḥmīd*), and the epiphanic setting-placements of glorification (*mawāqiʿ al-tamjīd*) in all that begins and all that returns, for all servants, such that none should be veiled from beholding the splendors of the vestures (*bahāʾ qumuṣ*) of the Countenance of the Presence of Its Empyreanic Omnipotence (*ḥaḍrat jabarūtīyatihi*); nor should any be heedless of witnessing the Beauty (*jamāl*) of the precinct of the Holiness of Its Sovereignty.

Thus none may find repose save through the Manifestation of the Camphoric Luminosity (*kāfūrīya*) of the Majesty of Its All-Glorious Sublimity (*jalāl subūḥīyatihi*); none taste delight save through the invocation of the praises (*maḥāmid*) of the kingliness of Its All-Holy Sanctity (*malīk quddūsīyatihi*); none find rest save in the encounter with the city (*madīna*) of the Grandeur of Its Empyreanic Omnipotence (*ʿizz jabarūtīyatihi*); none fear the flashing glorifications (*subuḥāt*) that fall upon the horizons and stand between them and the contemplation of the Beauty of the Master of the Names (*mālik al-asmāʾ*) while clinging to the hems of the robe of the pardon of Its Magnificance (*ridāʾ ʿafw kibrīāʾīyatihi*); nor grieve for what has passed them by, dwelling as they do in the might of the Sacred Sanctuary (*ḥaram al-quds*) in Its nearness, prepared for annihilation (*fanāʾ*) in the court of Its Presence, gazing upon the carpet of Its veiling Simple-Expansiveness (*bisāṭ sattārīyatihi*).

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Glorified is It! How exalted Its affair (*shaʾn*) whose sanctified court all affairs have failed to reach! How immense Its elevation, unto whose atmosphere of the lights no ascent remains open to any! How tremendous the Majesty of the Suzerainty[7] of Its Divinity (*sulṭān lāhūtīyatihi*), before whose court the substances (*jawharīyāt*) were sundered from annihilation in Its Presence! How sublime the loftiness of Its holiness (*ʿuluww quddūsīyatihi*), before whose remembrance all things are rendered null even in conjunction with Its remembrance! How holy the sanctification of the Pristine Simplicity of Its All-Glorious Sublimity (*taqdīs sādhijīyāt subūḥīyatihi*), which has barred all from ascending into the atmosphere of the worlds of the holiness of Its Empyreanic Omnipotence (*jaww ʿawālim quds jabarūtīyatihi*)! How exalted the Epiphany of the Manifest Manifestation (*ẓuhūr maẓhar ẓāhir*) of the onticity of Its Camphoric Luminosity (*kaynūnīya kāfūrīyatihi*), through which all things were prevented from even uttering "manifestation" within the holy precinct of Its Presence! How hidden Its blessings (*niʿamāʾ*), beyond reckoning by any reckoners through the multiplicity of their individuations! For such a Lord—of Whom there is no likeness (*laysa ka-mithlihi shayʾ*) (**Q. 42:11**)—belongs the declaration of glory (*tasbīḥ*), is due veneration (*tamjīd*), and fitting is the cry of magnification (*takbīr*); while every substance of qualification (*jawhar naʿt*), every abstracted unicity (*mujarrad tawḥīd*), and every act of praise (*taḥmīd*) confesses the pure architectonicity (*al-handasīya al-baḥta*) and the sheer horizonality (*al-ufuqīya al-ṣarfa*) of Its Mystery.

Thus, after knowledge of the pathways of severance (*subul al-inqiṭāʿ*), the Loftiness of transcendental Elevation (*ʿuluww al-irtifāʿ*), the lights of Beatitude (*anwār al-ibtihāj*), and the epiphanic manifestations of inaccessibility (*ẓuhūrāt al-imtināʿ*), all bore witness to Its Unicity (*tawḥīd*), once all knew that none unifies It but Itself. All yearned for the vision of the vestures (*qumuṣ*) of the Beauty of the Countenance of Its Pre-Eternity (*jamāl ṭalʿat azalīyatihi*), once all knew none knows It but Itself. And all sought from the sanctified court of Its Magnificence (*sāḥat quds kibrīāʾīyatihi*) what their hearts required, after knowing that It is the Everlasting (*al-ṣamad*): from Whom nothing issues forth, from Whom nothing emerges, into Whom nothing enters, unto Whom nothing ascends; for Whom there is no proof beneath Its Essence, nor any gift within the Onticity of Its Camphoric Luminosity save the essentiality of Its pristine Simplicity (*dhātīyat sādhijīyatihi*).

And It has given to all its due by originating the origination (*ibdāʿ al-ibdāʿ*) from no thing, through Its pure origination (*ibdāʿīyatihi al-baḥta*), Its unprecedented invention (*ikhtirāʿihi al-muḥdatha*), Its prepared power (*qudrat al-muʿidda*), and Its geometrizing authorization (*qaḍāʾihi al-muhandasa*). And God has set behind them the paradigms of the Three—**Permission** (*al-idhn*), the **Term** (*al-ajal*), and the **Book/Inscription** (*al-kitāb*)—as Names of sanctified theophanies (*asmāʾ tajallīyāt muqaddasa*) issuing from the camphoricities of abstract simplicities (*kāfūrīyāt mujarradāt sādhijīyāt*), glittering forth from the principles of the primal causes (*mabādiʾ ʿilal al-awwalīya*) and the fruits of the **Tree of the** [letter] ***Fāʾ*** (ف)

(*shajarat al-fāʾ*),[8] so that each may infer, at the dawning of the Light of God (*nūr allāh*), the outstreaming radiance (*al-ḍiyāʾ al-sāṭiʿ*), the flashing splendor (*al-bahāʾ al-lāmiʿ*), the Fourth Pillar (*al-rukn al-rābiʿ*),[9] the decisive trace (*al-rasm al-qāṭiʿ*), the rising embroidery (*al-ṭirāz al-ṭāliʿ*), and the All-Comprehensive Name (*al-ism al-jāmiʿ*) [i.e. "*allāh*"].

And God has not set within the loci of the manifestations of Its Act (*maẓāhir fiʿlihi*)—through the architectonics of Its dominion (*handasa mulkihi*), the signs of Its Suzerainty (*āyāt sulṭānatihi*), the theophanies of Its Empyreanic Omnipotence (*tajallīyāt jabarūtīyatihi*), the tokens of Its Magnificence (*ʿalāmāt kibrīāʾīyatihi*), the indications of Its Oneness (*dalālāt waḥdānīyatihi*), the stations of Its All-Glorious Sublimity (*maqāmāt subūḥīyatihi*), and the signs of Its Holiness (*āyāt quddūsīyatihi*)—save that by which these onticities (*al-kaynūnīyāt*), essentialities (*al-dhātīyāt*), substantialities (*al-jawharīyāt*), abstract entities (*al-mujarradīyāt*), psychic realities (*al-nafsānīyāt*), egoities (*al-anīyāt*), and silhouette-imaginal forms (*al-shabaḥīyāt*) might be set trembling (*yataljalaj*) through the trembling of what lies concealed in themselves from the sign of the Manifestation of Its Act: the Talismanic-Temple of the Triangle (*haykal al-muthallath*) in Its Most Exalted Name (*ismihi al-aʿlā*), and the Quadrangular Form (*al-shakl al-murabbaʿ*) in the epiphany of "or nearer" (*aw adnā*) (**Q. 53:9**).

Thus It sanctified every atom attributed to the Family of God (*āl allāh*), bearers of the Attributes (*ḥāmil al-ṣifāt*), beyond all that origination (*al-inshāʾ*) may touch through manifestations (*ẓuhūrāt*), origination (*al-ibdāʿ*) through theophanies (*tajallīyāt*), invention (*al-ikhtirāʿ*) through modes of affair (*shuʾūnāt*), bringing-into-being (*al-iḥdāth*) through formed entities (*mukawwanāt*), and being-constituted (*al-injiʿāl*) through hidden interiorities (*al-mustasirrāt*), until each was perfected in the station of the manifestation of the Seven (*ẓuhūr al-sabʿa*) through the loci of the Seven (*maẓāhir al-sabʿ*), and recovered what God had decreed for it in the worlds of Command (*ʿawālim al-amr*) through what was sent down in the **Sūrat al-Ḥamd**—those being the **Seven Twofold** (*sabʿ al-mathānī*): from the First Embroidery (*al-ṭirāz al-awwal*), the Pre-Eternal Light (*al-nūr al-azal*), the Most Majestic Splendor (*al-bahāʾ al-ajall*), the Most Granderous Secret (*al-sirr al-aʿazz*), the ornamented Symbol (*al-ramz al-munamman*), the Most Ancient Trace (*al-rasm al-aqdam*), and the **Greatest Name** (*al-ism al-aʿẓam*), from which God made the number of the letters of its petition correspond to the measure of its answer.

Yet this appeared in Its Name as the Talismanic-Temple of the Quadrature (*haykal al-tarbīʿ*) before the dawning of the Triangle (*ṭalʿat al-muthallath*) in the form of the convex Cross (*shakl al-ṣalīb al-muḥaddab*). That is of God's bounty unto humankind, if only they bear witness as I bear witness in that Sacred House (*al-bayt al-ḥarām*), in the month of fasting (*al-shahr al-ṣiyām*), upon my station in these days: Verily, God is my Lord—there is no god but It. There is nothing like unto It (*laysa ka-mithlihi shayʾ*) (**Q. 42:11**)! It is the Greatly Magnified (*al-mutakabbir*), the Sovereign (*al-malīk*), the Omnipotent (*al-muqtadir*), the Victorious (*al-*

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muntaṣir), the Manifest (*al-ẓāhir*), the Dazzling (*al-bāhir*), the Victorious (*al-qāhir*), the Firm (*al-thābit*), the Supportive (*al-ẓahīr*), the Compeller (*al-jabbār*), the Witness (*al-shahīd*), the Aware (*al-khabīr*), the Pure (*al-zakī*), the Singular (*al-fard*), the Judge (*al-ḥākim*), the Just (*al-ʿādil*), the Living (*al-ḥayy*), the Peerless Self-Subsisting (*al-qayyūm*), the Singular Holy One (*al-fard al-quddūs*): before Whom hearts are humbled by awe, voices fall low before Majesty, blaze-fluxes are thunderstruck by the Beauty of Its Countenance, and even the very architectonic patterning (*al-handasa*) in purified bodies gasps forth at the sublimity of Its power.

Never has aught known It, nor shall anything ever unify It. For "thingness" (*shayʾīya*) is constituted through the **Will** (*al-mashīʾa*); beingness (*al-kawn*) is individuated through **Volition** (*al-irāda*); essence (*al-dhāt*) is delimited through **Measure/Determination** (*al-qadar*); and the affair of decree (*shaʾn al-qadar*) is actualized through **Judgment/Authorization** (*al-qaḍāʾ*). And the inception of decree is confirmed only after **Enactment/Realization** (*al-imḍāʾ*) in the station of the secret of origination (*maqām sirr al-inshāʾ*), while its ruling is lifted within itself through the manifestation of the **Theophany of Sinai** (*ẓuhūr ṭawr al-sīnāʾ*) in the Crimson Pillar (*al-rukn al-ḥamrāʾ*).

Glorified and exalted is It! How immense Its beneficence (*iḥsān*), how mighty Its Inaccessibility (*imtināʿ*), how radiant Its Bestowal, how luminous Its blessings! It originated every origination (*abdāʿa kulla bidʿ*), invented all invention—not from a thing, but through pure origination (*al-inshāʾ al-baḥt*) and sheer bringing-forth (*al-iḥdāth al-ṣarf*), without anything issuing from It, attaching to It, standing beside It, or departing from Its Command.

Glory be to It! How wondrous Its workmanship (*ṣunʿ*), how subtle Its origination (*ibdāʿ*), how immense Its sovereignty, how vast Its power—It Who established existence (*aqāma al-wujūd*) and originated the absent non-existent (*abdaʿa al-mafqūd*) from no thing. There was no thing possessing being in itself, yet It established all creation from no thing which, in Its regard, is not even a thing. Thus has God made us know Its power in Its origination; made our tongues delight in confessing Its invention; established our onticities so that our hearts might witness the limits of possibility (*ḥudūd al-imkān*) and the Suzerainty of Its creative origination (*sulṭān inshāʾihi*), and that what is attributed to us might acknowledge the numbered architectonic measure (*al-handasa al-maʿdūd*) belonging to the Sovereignty of Its beneficence. So unto It belongs praise—a praise Camphoric (*kāfūrī*), Pristine (*sādhijī*), Pre-Eternal (*azalī*), substantial (*jawharī*), abstract (*mujarradī*), Holy (*quddūsī*), All-Glorious (*subūḥī*), tremulous (*mutaljalijī*), scintillant (*mutalallīʾī*), gleaming (*mutalāʾiḥī*), radiant-diffusive (*mutashaʿshiʿ*), flashing (*mutalāmiʿ*), effulgent (*mutasāṭiʿ*), embroidered (*mutaṭarraz*)—such as Its Logos-Self deserves, by which It calls unto Its Essence, reserves for Itself alone, forbids to other than Itself, fashions for Its Presence, magnifies for Its Grandeur,

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sanctifies for Its All-Glorious Sublimity, exalts for Its Holiness, raises for Its Omnipotence, and elevates for the loftiness of Its everlasting transcendence.

By that Name It creates whatsoever It wills, originates every thing through the creative fiat, manifests Its Exposition (*bayān*) to all things, and establishes Its reach over all the inhabitants of the earth and heaven. It is that Name which It has veiled in the curtains of the unseen (*ḥujub al-ghayb*), hidden from the gaze of the people of doubt (*ahl al-rayb*), purified from the mention of allusions by whoever seeks it in the worlds of abstraction (*ʿawālim al-tajrīd*) or seeks it in the surging deeps of singularization (*lujaj yamm al-tafrīd*). It sanctified it through the manifestation of Its sanctification upon the talismanic-temples of unicity (*hayākil al-tawḥīd*)[10] the shadow-forms of glorification (*ẓalāẓil al-tamjīd*), and the mines of praise (*maʿādin al-taḥmīd*).

Then unto It belongs praise by that Name which It loves and is pleased with, by which It answers whosoever calls upon It toward Its Presence, in the pre-eternalities of Its Essence (*dawām azalīyāt dhātihi*) and the primordialities of Its Attributes (*aqdamīyāt ṣifātihi*), as It is in the Grandeur of Its Onticity (*ʿizz kaynūnīyatihi*), and as It deserves in the Camphoricity of Its pristine Simplicity (*kāfūrīyat sādhijīyatihi*): that It accepts from the servants whatever they originate through being-bestowal (*ibdāʿ bi'l-ījād*), so that the fruits of existentiation-into-being (*thamarāt al-inwijād*) may appear from the lands and their peoples, since God has made them the **Folk of the Blaze-Flux** (*ahl al-fuʾād*), bearers of spiritual succor (*ḥāmil al-imdād*), and channels of the inkwell's outpouring (*majrā al-midād*) upon the shining tablets (*al-alwāḥ al-mushriqa*) among the people of rectitude (*ahl al-sadād*).

Then unto It belongs praise by that whereby It praises Itself and magnifies Its own Essence, apart from the praise of Its creation and the eulogy of Its servants. For whatever the originated one (*al-muḥdath*) may utter concerning It is sheer fabrication (*ifk*) before Its Presence, and whatsoever may be constituted from the contingent (*al-mumkin*) is falsehood (*kadhb*) before the court of Its might. The tongue of possibility (*lisān al-imkān*) and the sins of the people of exposition (*ahl al-bayān*) seek Its forgiveness, and I repent unto It. Truly, It is the All-Bestowing (*al-mannān*), the All-Glorious (*al-subḥān*).

And I bear witness to Muḥammad and to the Letters of his own Self (*aḥruf nafsihi*) in the logoic-Word "*There is no god but God*" (*kalima lā ilāha illā allāh*), according to what God Itself has witnessed for them in the onticities of Its Self-Disclosure (*kaynūnīyāt tajallīhi*) in the plane of the Essence (*ṣaqʿ al-dhāt*), and in the essentiality of Its manifestations (*dhātīyat ẓuhūrātihi*) in the kingdom of the Names and Attributes (*malakūt al-asmāʾ wa'l-ṣifāt*). For the qualification of the substances among contingent things (*naʿt al-jawharīyāt min al-mumkināt*) to those holy white Manifestations (*tilka al-maẓāhir al-muqaddasa al-bayḍāʾ*) is fabrication, and the description of the abstractions among contingent things (*waṣf al-mujarradāt min al-mumkināt*)

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for those crimson scintillant theophanies (*tilka al-tajalliyyāt al-mutashaʿshiʿah al-ḥamrāʾ*) is falsehood.

Neither I nor anyone else possesses any limit whereby one may say that they were "manifestations of It" (*maẓāhir huwa*), for that by which his heart ascends into the atmosphere of the holiness of the logoic-World of [the letter] ***Hāʾ*** (ه) (*hawāʾ quds ʿālam al-hāʾ*) in the abyss of the Ipseity (*lujjat al-huwīya*) is only what his heart has recovered, what his own essence has known, and what his own beingness has delimited. And that, in the Pre-Eternity of pre-eternities (*azal al-āzāl*), was merely the affair of the indigent one (*shaʾn al-muftaqir*) and, forevermore, the limit of the one in utter need (*ḥadd al-muḍṭarr*). If this is the ruling concerning an abstract substantial essence raised above the people of essences (*jawhar mujarrad rufiʿa min ahl al-dhawāt*), then what must be the ruling concerning the manifestations of the people of the kingdom of the Names and Attributes among the inhabitants of the earths and heavens?

By Thy Might, O my God: hadst Thou not commanded me to remember Thee, I would have declared Thee too transcendent for my remembrance of Thee; and hadst Thou not imposed upon me Thy Unicity (*tawḥīd*), I would have sanctified Thee beyond my unifying Thee. But now, since Thou hast bestowed favor upon me through grace (*imtinān*), ennobled me through beneficence (*iḥsān*), accepted the traces of the people of possibility (*āthār ahl al-imkān*) through the manifestations of Thy all-glorious sublimity (*ẓuhūrāt subūḥīyatika*), O All-Glorious One (*yā subḥān*), and been pleased with the affairs of the people of exposition (*shuʾūnāt ahl al-bayān*) as manifestations of Thy holiness (*maẓāhir quddūsīyatika*), O Judge (*yā dayyān*), I turn unto Thee with my whole being, flee unto Thee to the utmost limit of my capacity, and escape from my own existence insofar as existence has been attributed to me, descending upon Thy court and the Beauty of Thy Guardianship/Providential Guidance (*wilāy*a).

And I seek intercession before Thee through Muḥammad, and the Family of Muḥammad, and the Family of the Family of Muḥammad (*muḥammad wa-āl muḥammad wa-āl āl muḥammad*), through Thee unto Thee. And I adjure Thee by Thy right with Thyself, by their right with Thee, and by Thy right over them, that Thou bless Muḥammad, the Family of Muḥammad, and the Shiʿa of Muḥammad (*shīʿat muḥammad*) with what Thou art in Thyself of Bounty, Beneficence, Generosity, and Grace; and that Thou appoint relief (*faraj*) for Thy Friend (*walīyika*), make easy for those awaiting Thy Command the path of Emergence (*al-makhraj*), aid Him by the hosts contained in Thy knowledge, exalt Him by the sovereignty of Thy might, manifest His Word upon the earth and all who dwell upon it, and establish His Proof (*ḥujjatihi*) over the lands and whatever has been essentialized therein, until Thy blessing is perfected upon the servants, Thy favors are completed upon the lands, the blaze-fluxes of the People of the Blaze-Flux (*afʾidat ahl al-fuʾād*) are emptied of what the hands of

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the oppressors among the people of opposition (*ahl al-aḍdād*) have acquired, and the dead hearts of the servants are revived through what Thou causest to shine from His Light upon the people of being-bestowal (*ahl al-ījād*).

And Thou hast said—and Thy word is Truth, and who is truer than Thee in speech?—"*And the earth shall shine with the Light of its Lord*" (*wa-ashraqat al-arḍ bi-nūr rabbihā*) (**Q. 39:69**). There is no doubt that Thy promise shall be fulfilled. My Lord, aid me with a tremendous aid (*naṣran ʿazīzan*) (**Q. 48:3**), open for me a manifest opening (*fatḥan mubīnan*) (**Q. 48:1**), appoint for me from Thyself a helping sovereignty (*sulṭānan naṣīran*) (**Q. 17:80**), show me what I have asked of Thee, and increase me therein abundantly. Truly, Thou hast ever been seeing of us, and truly Thou, our Lord, hast ever been powerful over all things (**Q. 33:27**)!

And as for the matter at hand: Thy letter has descended upon me, and I have witnessed what thou hast inscribed therein of thy signs. So I ask God to deliver thee from the affairs of accidentality (*shuʾūnāt al-ʿaraḍīya*) through the utmost of thy striving, and to establish thee upon the carpet of love (*bisāṭ al-maḥabba*) through the extremity of thy effort. Thou hast known what thou didst mention concerning the remembrance of the **Pure Leaf** (*waraqat al-ṭāhira*).[11] What have the people to do with taking from that Ripe Fruit (*al-thamara al-janīya*)? Her Lord has purified Her for Herself, and none has any right to approach Her or to take from Her Fruit. If She does good, She is a doer of good unto Herself; and if She does evil, She is disobedient toward Her Lord. No one has any judgment over Her: if God wills, It forgives Her; and if It wills, It chastises Her. God would not leave the people as they are, except to distinguish the vile from the good; and God is not unaware of what the workers do.[12]

As for what thou hast asked concerning the commentary upon **Sūrah al-Ḥamd** (*tafsīr Sūrat al-Ḥamd*) (i.e. **Q. 1**): although it is not My station, for one whom I desire—by God's permission—to cause to ascend unto the portion of the blaze-flux (*ḥaẓẓ al-fuʾād*) and the logoic-Word of being-bestowal (*kalimat al-ījād*), to answer him concerning what he has asked of the pathways of manifestations (*subul al-ẓuhūrāt*) and the roads of theophanies (*ṭuruq al-tajallīyāt*), since the Point of Knowledge (*nuqṭat al-ʿilm*) is deposited within thine essence and beloved within thy unseen, shouldst thou purify thyself through knowledge and action until it reaches the principles of the causes (*mabādiʾ al-ʿilal*)—even though the people walk in the darknesses of this most obscure night (*hādhā al-layl al-alyal*)—nevertheless the matter itself is this: the Most Tremendous, Most Noble, Most Sublime Remembrance (*al-dhikr al-aʿazz al-akram al-ajall*).

But now, since the night is the **Night of Power** (*laylat al-qadr*) and the day is a Day, I answer thee with the most beautiful exposition (*aḥsan al-bayān*), the fairest clarification (*ajmal al-tibyān*), the substance of beingness (*jawhar al-kīyān*), and the abstraction of direct vision (*mujarrad al-ʿiyān*). Bless and salute the Presence of the Human Being (*ḥaḍrat al-insān*),

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and curse *the sun and the moon* and their followers *according to reckoning* (*bi-ḥusbān*) (**Q. 55:5**). For *the All-Merciful created the Human Being, sent down the Qurʾān, and taught the Exposition* (*ʿallama al-bayān*) (**Q. 55:2-4**) to all who are within possibility and the worlds. For the relation of the effusion of the Judge (*nisbat fayḍ al-dayyān*) to being (*li-kān*) stands in equal measure toward all the ranks of the worlds. It is the One self-disclosing by the Light of Its proof (*nūr burhānihi*) and exalted through the remembrance of Its elevation according to what has been differentiated in the ruling of the Balance (*ḥukm al-mīzān*).

And It taught all the remembrance of the right of being-bestowal (*dhikr ḥaqq al-ījād*) in Its saying, "*The star and the tree prostrate themselves*" (*al-najm wa'l-shajar yasjudān*) (**Q. 55:6**), if thou dost contemplate therein the true reality of the meaning of **Riḍwān** (*ḥaqīqat maʿnā al-riḍwān*). And concerning the interpretation of the **Tree of the Exposition** (*shajarat al-bayān*) through the remembrance of the fires (*dhikr al-nīrān*): it is because they were pleased with the worship of themselves, and therefore they were in the fires. Yet in the station of the inward (*maqām al-bāṭin*)—which is the opposite in the outward (*al-ḍidd fī al-ẓāhir*)—whatever is in the **ʿIlliyyīn** (celestiality) has its shadow in the **Sijjīn** (infernality). And in the station of the **ʿIlliyyīn**, their derivation is from their two names in the station of outward manifestation: the clarification of inward things and outward things (*tabyān al-bawāṭin wa'l-ẓawāhir*).

The number of their two names alludes to the Qurānic verse: "*Which, then, of the favors of thy Lord will ye both deny?*" (*fa-bi-ayyi ālāʾi rabbikumā tukadhdhibān*) (**Q. 55:13**). And the Imām interpreted it through His exposition as: "*In none of Thy favors, my Lord, do I deny*" (*lā min shayʾin min ālāʾika rabbī ukadhdhib*). And He—peace be upon Him—declared explicitly that the "both" (*um*) means "by Muḥammad or by ʿAlī" (*bi-Muḥammad am bi-ʿAlī*) in the world of witnessing (*ʿālam al-shahāda*), which corresponds to the world of beginning (*ʿālam al-bidāya*). For in the Names of the Proofs (*asmāʾ al-ḥujaj*) there appears, in the station of gathering (*maqām al-jamʿ*), the name ʿAlī and Muḥammad twice: once in the chain of the unseen (*silsila al-ghayb*), once in the chain of witnessing (*silsila al-shahāda*), and once as Muḥammad and ʿAlī.

These three, and the manifestation of the three Names, appear in the cosmic inscriptions (*al-ruqūm al-kawnīya*), the originary letters (*al-ḥurūf al-ibdāʿīya*), the creative architectonics (*al-handasa al-inshāʾīya*), and the inventional exemplars (*al-amthila al-ikhtirāʿīya*). And all of this is gathered by the letters of the Odd (*ḥurūf al-witr*), for it is the simplest Name among the Names of God—granderous be Its remembrance—whose number of angles is triangular (*muthallath*), corresponding to the inscriptions of its geometry. Thus do those possessed of inner cores (*ulū al-albāb*) know that what is there is not known except by what is here.[13]

And thou, O questioner who recounts those two names: interpret "*am*" (*or/both*) as "by a Prophet or by a Legatee" (*bi-nabī am bi-waṣī*), and by thy own name—though not by the ruling of thy Lord—thou deniest. This suffices thee: learn courtesy (*taʾaddab*). Know, then,

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the secret of the Name of the Lord (*sirr ism al-rabb*) and the letter of piety/goodness (*ḥarf al-birr*), for **al-Ḥamd** (i.e. **Q. 1**) is seven thereof.

Now prepare thyself for that which the birds of the heaven of Divinity (*aṭyār samāʾ al-lāhūt*) warble upon the leaves of the **First Tree** (*waraqāt shajarat al-ūlā*) in Paradise; for what the Dove of the sphere of the Hidden Cloud of Unknowing (*ḥamāma falak al-ʿamāʾ*) sings upon the **Tree of Ṭūbā** beneath the shadows of the lights of the Presence of the All-Holy (*ḥaḍrat al-quddūs*); for what the Rooster of the Throne of Dominion (*dīk ʿarsh al-mulk*) sings upon the branches of the Lote-Tree of the Utmost Boundary (*sidrat al-muntahā*) beneath the shadows of the darkly lowering immensities of Paradise (*mukfahirrāt al-ifrīdūs*); and for what the Peacock of the Dawn of Pre-Eternity (*ṭāwūs ṣubḥ al-azal*) recites in the Land of the Ruby (*arḍ al-yāqūt*) before the Salamander in the Sphere of the Fire of Empyreanic Omnipotence (*samandar fī kura nār al-jabarūt*), through that whereby the tongues of the Oceanic Lexicon (*alsina al-qāmūs*) are made to pour forth.

For the winds of the Dawn of Pre-Eternity (*aryāḥ ṣubḥ al-azal*) shine forth from the direction of the mountains, summon unto the abyss of Majesty (*lujja al-jalāl*), point toward the Presence of the All-Generous, Possessor of bounties (*ḥaḍrat al-jawād dhū al-afḍāl*), and speak through the Beauty of the Presence of the Possessor of Perfection (*ḥaḍrat dhū al-kamāl*), according to what has been decreed in the principles of the causes (*mabādiʾ al-ʿilal*) unto the furthest limits of wealth/possession (*ghāyat ḥudūd al-māl*).

So bear witness that the Point of Existence (*nuqṭat al-wujūd*), from the unseen and the witnessed (*min al-ghayb wa'l-shuhūd*), when it descended from the worlds of Command (*ʿawālim al-amr*) unto the station of the letters (*maqām al-ḥurūf*), manifested the Talismanic-Temple of the Point (*haykal al-nuqṭa*) in the very likeness of what thou seest. It is the **Secret of the Exposition in the Qurʾān** (*sirr al-bayān fī al-qurʾān*), the hidden interior of Clarification in possibility (*mustasarr al-tibyān fī al-imkān*), the secret veiled by the secret in the worlds (*al-sirr al-muḥajjab bi'l-sirr fī al-akwān*), and the secret occulted by the secret in the concrete entities (*al-sirr al-mughayyab bi'l-sirr fī al-aʿyān*).

For this reason the Camphor of the Presence of the All-Glorious (*kāfūr ḥaḍrat al-subḥān*), the Pristine Simplicity of the Suzerain Judge (*sādhij sulṭān al-dayyān*), the Substance of the King of Proof (*jawhar malīk al-burhān*), and the Abstraction of the Presence of the Bestower (*mujarrad ḥaḍrat al-mannān*) said: "*The whole Qurʾān is in al-Ḥamd*" (*kull al-qurʾān huwa fī al-ḥamd*),[14] because it bears the theophanies of the **Seven** (*tajallīyāt al-sabʿa*) in the abyss of Glory (*lujjat al-majd*), the Name of the Singular (*ism al-fard*), the manifestation of the servant (*ẓuhūr al-ʿabd*), and the unseen of the praise (*ghayb al-ḥamd*).

And the totality of **al-Ḥamd** is in the *basmalāh/bismillāh* (*tamām al-ḥamd fī al-basmalah*), for it is the essence of the Pillars from the Throne of Pre-Eternity (*dhāt arkān min ʿarsh al-*

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azalīya). One of its Pillars pertains to what is hidden between the [letter] ***Alif*** (ا) and the [letter] ***Sīn*** (س) (*mā ghuyība bayna al-alif wa'l-sīn*), which in our terminology is called the **Unseen Alif** (*al-alif al-ghaybīya*): the shining sign (*al-āya al-lāʾiḥa*) from the stored Pillar (*al-rukn al-makhzūn*), the safeguarded Symbol (*al-ramz al-maṣūn*), the concealed Trace (*al-rasm al-maknūn*), and the destined/forbidden Name (*al-ism al-manūn*). And it is unseen for the manifestation of God, the Compassionate, the Merciful (*ẓuhūr allāh al-raḥmān al-raḥīm*); concealed by reason of the loftiness of the Name of God, the Exalted, the Mighty (*ism allāh al-ʿalī al-ʿaẓīm*); and veiled for the emergence of the Name of God, the Mighty, the Wise (*ism allāh al-ʿazīz al-ḥakīm*). It is a Pillar from the Pillars of the Point (*rukn min arkān al-nuqṭa*), a part from the parts of the logoic-Word (*juzʾ min ajzāʾ al-kalima*), the secret of the Three Names (*sirr asmāʾ al-thalātha*), and the unseen of the manifest talismanic-temples (*ghayb hayākil al-ẓāhira*). It does not enter into number, though it is the first of number; nor is it indicated by extension/succor (*madad*), though it is the totality of all extension from the Presence of the Post-Eternal, the Everlasting, the One, the Unique (*ḥaḍrat al-abad al-ṣamad al-wāḥid al-aḥad*).

If thou sayest, "It is a camphoric substance" (*jawhar kāfūr*), thou hast delimited it by the limits of thine own beingness. If thou sayest, "It is the pristine manifestation" (*sādhij ẓuhūr*), thou hast described it by the geometry of thy psychic selfhood. If thou sayest, "It is the Light of the Light" (*nūr al-nūr*), thou hast likened it by the exemplars of thine own ipseity. For were the ruling of fixity to descend upon it, or the signs of attributes to be raised unto it, or the geometry of the existent to indicate it, or the highest bird of existence to ascend into the atmosphere of Its Holiness, then the ruling of sanctification would be abolished from the Presence of Manifestation: the logoic-Word of praise (*kalimat al-taḥmīd*) for Muḥammad, the **Tree of Light** (*shajarat al-nūr*), and the signs of glorification, namely the third letters after the ten letters—the Remembrance Most Great (*al-dhikr al-akbar*), the Hidden Secret (*al-sirr al-mustatir*), and the Victorious Symbol (*al-ramz al-mustanṣir*).

For God fashioned it for Itself, purified it for Its Beloved, chose it for the Legatees of Its Beloved, and approved it for the Shiʿa of Its Friend. By it the [letter] ***Kāf*** (ك) revolves around itself, the circles around their center, the poles around their peg, and all that lies in cycles and aeons around their manifestations: by what God disclosed to it through it; by it It withheld from it; unto it It made Judgment; with it is Its Manifestation; upon it is Its inwardness; within it is Its Secret; from it is Its outward Disclosure; and unto it is Its very Essence. All allusions have been severed from the Holy Court of Its sanctity, signs have vanished at the dawning of Its Light, attributes have yielded before the Beauty of Its Countenance, and onticities have performed *tayammum*[15] by the manifestation of their twofold Remembrance.

How exalted is Its remembrance in thy heart! How mighty is its sovereignty—Its sovereignty—in thy substance! How manifest is its Light—Its Light—in thy camphoricity!

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How hidden is its right—Its right—in thine absence and thy presence! Has thy Lord not sufficed thee? Has thy Lord not forbidden thee? Has thy Lord not commanded thee? Has thy Lord not made thee afraid? For the Names do not ascend to the holy court of the Presence of the Compeller (*ḥaḍrat al-jabbār*); the manifestations of origination (*ẓuhūrāt al-inshāʾ*) do not connect to the holy station of the King, the Victorious (*malīk al-qahhār*); what is constituted in the onticities does not ascend to the atmosphere of the world of the Suzerain, the Chooser (*sulṭān al-mukhtār*); and the broken hearts from the first infinities do not return the gnosis of the Presence of the All-Forgiving (*ḥaḍrat al-ghaffār*).

This is a remembrance from Its remembrance among remembrances, a Light from Its Light among lights, a secret from Its secret among secrets, and a sign from Its self-disclosure in the onticities of the righteous (*kaynūnīyāt al-abrār*)—except what am I, and what is the remembrance of others, or the judgment of the elect, for those who see inwardly among the possessors of insight and those who behold among the possessors of vision? This suffices thee: remember the one who belongs to the final abode (*man ʿuqbā al-dār*).

And one Pillar thereof is that which appeared in the Countenance of the Ipseity (*ṭalʿat al-huwīya*), the Majesty of Everlastingness (*jalāl al-ṣamadānīya*), the Beauty of Magnificence (*jamāl al-kibrīāʾīya*), and the Splendor of Pre-Eternity (*bahāʾ al-azalīya*). It is the essence of abstract manifestations (*dhāt maẓāhir mujarrada*). One Pillar thereof proceeds from the first letter of the Name of the logoic-Word "God" (*ḥarf al-awwal min ism kalima allāh*). When the **Unseen Alif** (*alif al-ghayb*) manifested, its first descent was in the station of the manifestation of the Essence by the Essence, for the Essence, in the Essence (*ẓuhūr al-dhāt bi'l-dhāt li'l-dhāt fī al-dhāt*).

And God is too sublime to be described by any other than Itself, or unified by any beside It. Yet when It created creation for Its gnosis, bestowed exposition upon the possible, exalted Itself beyond all through Its elevation, and severed Itself from all through Its origination, It prescribed for whoever knows the limit of his own self, fears the justice of his Lord, and trembles before the reach of his Originator, that he unify his Maker through the manifestations of the degrees of Its Name in the station of the Essence: that there is no god but It; nothing resembles It, nothing equals It, nothing stands beside It, nothing is commensurate with It, no name of anything falls upon It, no gnosis of anything is raised unto It, and no onticity of anything indicates It. For proof is proof only for one who does not indicate itself by itself unto itself; attributes are attributes only for one who is not self-sufficient from every thing in the might of Its Onticity; names are marks only of one whose essence is not greater than Its Name; and attributes are guides only for one whose proof of unification is other than Its Pre-Eternity.

So when thou unifiest thy Lord in the station of the Essence (*maqām al-dhāt*) by negating Names and Attributes, by entering upon It through the erasure of signs, the

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effacement of tokens, and the forgetting of existents, thy beingness has then received what it could bear of the effusion of its Lord. There the Earth of Camphor (*arḍ al-kāfūr*) shines by the Light of its Lord; *the kindled sea* (*al-baḥr al-masjūr*) (**Q. 52:6**) by the remembrance of its Originator; the **Tree of Sinai** (*shajarat al-ṭūr*) by the praise of its Theophanizer; and the Leaves of Manifestation (*awrāq al-ẓuhūr*) by the affairs of their Originator. How exalted is the ascent of whoever remains upright upon that carpet, enters by God's permission into that pavilion, forgets the ruling of what has been essentialized by modes, and erases every remembrance that would balance the scales of equity against the Point.

When the Point manifested, there manifested the unseen, which is the [letter] ***Alif*** (ا) in "*bism*" [*In the Name of...*] (*al-alif fī bism*). The [letter] ***Bāʾ*** (ب) is an allusion, by Its lordship (*rubūbīya*), over every thing. The [letter] ***Sīn*** (س) is an allusion, by Its tranquility (*sakīna*) deposited in the onticity of servitude from the Majesty of Lordship. The [letter] ***Mīm*** (م) is an allusion, by the Glory of God (*majd allāh*) through which It disclosed Itself to it, and It placed the glory of Its own Self in that holy Tasliamnic-Temple and luminous Countenance.

The **Greatest Name** (*al-ism al-aʿẓam*) is that which is hidden between the ***Bāʾ*** (ب) and the ***Sīn*** (س) in the world of the unseen, and manifests between the two points at the middle of the two parts. The number of "*bism*" (*ʿiddat al-bism*) is **103**,[16] and it is the essence of the three Pillars for the manifestation of the three parts of the primordial logoic-Word, which is the Point. The Letter of the Servant (*ḥarf al-ʿabd*) and the stored Pillar (*al-rukn al-makhzūn*) appeared through the manifestation of the Point between the two geometric forms. This is the allusion of the Point therein. Thus the Imām—peace be upon Him—said that the **Greatest Name** in "*bismallāh*," according to the *ḥadīth*, is nearer than the black of the eye to its white. That Name is the Name of the Point, indicating it, recounting it, speaking its praise, and pointing to its Presence.

When the forms of limitation (*ṣuwar al-ḥudūdīya*) are severed from it, the geometry of inscription (*handasa al-ruqūmīya*) manifests as four ***alif***s, alluding to the four parts of the Complete logoic-Word (*al-kalima al-tāmma*). Likewise the manifestation of the Name appeared in the Word "***allāh***." It is the essence of three Pillars in its manifestation and the essence of four parts in its inwardness, because the Command was repeated twice. And the number of that Name in the geometry of inscriptions and the known remembrance corresponds to the geometry of the Odd (*handasa al-witr*) in the station of limits and the manifestation of the non-existent, and it is thus: **66**.

And the [letter] ***Wāw*** (و)—which is the first of the Name of the One (*awwal ism al-wāḥid*)—is the first of numbers, the last of extensions, the secret of being-bestowal, and the fruit of existentiation-into-being. After its conjunction with its constellation, which is the [letter] ***Hāʾ*** (ه), there manifested the number of the Word "*allāh*." For multiplying its number

in the letter ***Wāw*** (و), which is the limit of six in the station of cosmic geometry (*handasa al-kawnīya*), manifests the number of the Word "*allāh*" without addition or diminution, without alteration or deviation.

The [letter] ***Alif*** (ا) is an allusion to the manifestation of the Pillar of the Family of God (*rukn āl allāh*) in the arc of ascent (*qaws al-ṣuʿūd*) and to the manifestation of sheer Ipseity (*al-huwīya al-baḥta*) in the arc of descent (*qaws al-nuzūl*). Then the [letter] ***Lām*** (ل) is an allusion to the Pillar of the Family of God; the repeated [letter] ***Lām*** (ل) is an allusion to the Messenger of God; and the [letter] ***Hāʾ*** (ه) is an allusion to Its saying—granderous be Its remembrance—"*Verily, We have sent it down on the Night of Power*" (*innā anzalnāhu fī laylat al-qadr*) (**Q. 97:1**), for it indicates the loftiness of the Majesty of the Ipseity in the plane of the Camphor of Pre-Eternity (*ṣaqʿ kāfūr al-azalīya*) and the rank of the pristine simplicity of the Ipseity (*rutba sādhijīya al-huwīya*).

That logoic-Word indicates the Name; the Name is a logoic-Word that indicates the Point; and the Point is a logoic-Word that, by God, indicates itself. These three logoic-Words are encompassed by the geometry of the number of the Odd (*handasa ʿidda al-witr*), which corresponds to the geometry of the third logoic-Word among these three logoic-Words.

It is obligatory upon the servants, after the Unicity of the Essence (*tawḥīd al-dhāt*), to affirm the Unicity of Acts and worship (*tawḥīd al-afʿāl wa'l-ʿibāda*). The Unicity of Attributes (*tawḥīd al-ṣifāt*) is an affair from the Unicity of Acts, for it is the repeated Pillar of the [letter] ***Lām*** (ل) in the Name "*allāh*." In truth, however, Uncity is only the Unicity of the Essence, nothing beneath It. For whoever unifies God through the Unicity of Its Essence unifies It by affirming that there is no creator beneath It and no worshipped one beside It. The mention of four degrees in the station of *tawḥīd* exists only because of the capacity of hearts and the geometry of imaginations and souls. Other-than-God is not mentioned with It, nor does it possess existence before It. It is the One, the Unique, the Singular, the Everlasting (*wāḥid aḥad fard ṣamad*), Who has ever been Knowing, Powerful, Creator, and Worshipped.

What has been mentioned in exposition concerning the distinction of Attributes between Attributes of the Act and Attributes of the Essence is a remembrance from the people of the glorifying flashes (*ahl al-subuḥāt*). God has no Attribute beneath Its Essence and no Name beneath Its Onticity. For if this Attribute were Itself, then it is It; and if it were other than It, then it is Its creation, and is not mentioned before It. All Attributes of the Essence exist only according to the capacity of the people of the glorifying flashes—such as Life (*ḥayāt*): just as It was Living without the existence of any thing, so too It was Knowing without the mention of any thing, and Powerful without the existence of any thing. There is no "how" to this, for "beneath" is by the geometry of origination, "how" by the *how-ness* of invention,

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essence by the remembrance of existentiation-into-being, and "likeness" by the exemplars of creative origination.

Glorified and exalted is God! It originated the Point for it, by it, through itself; then It caused it to descend to the station of the Name; then from the Name to the Countenance of the Ipseity indicating Divinity (*ṭalʿat al-huwīya al-dālla ʿalā al-ulūhīya*). Creation has no share in Its gnosis and no portion of Its love, save what It originated as origination from no thing, invented as invention from no thing, brought into being as bringing-into-being from no thing, and creatively produced as origination not from equivalence—all of this by Its Command, which stands established in its shadow and does not go forth from it unto other than it.

So when thou hast known what I have made thee know from the manifestations of the lights of the abyss of the Exclusive Oneness (*ẓuhūrāt anwār lujja al-aḥadīya*), and heard what I have made thee hear from the warblings of the Bird of the Hidden Cloud of Unknowing (*ṭayr al-ʿamāʾ*) upon the branches of the **Tree of the Ipseity** (*shajarat al-huwīya*), and witnessed what I have made thee witness from what the Tablet enumerated in the station of originary onticity (*maqām kaynūnīya al-ibdāʿīya*), and performed *tayammum*[17] with thy heart through what I have shown thee of the lights of the Light of the All-Gloriousness (*anwār nūr al-subūḥīya*), then thou shalt taste the delight of drinking the water of wine from the cup of Holiness (*māʾ al-khamr fī kaʾs al-quddūsīya*), the flavor of purified honey in the cup of Empyreanic Omnipotence (*ʿasal al-muṣaffā fī kaʾs al-jabarūtīya*), the fragrance of musk from the river of milk beneath the shadows of the lands of the angelic world (*nahr al-laban min ẓilāl arāḍī al-malakūtīya*), and the coolness of snow-water in the river of unspoiled water flowing beneath the mountains of Divinity (*nahr māʾ ghayr al-āsin al-jārī min taḥt jibāl al-lāhūtīya*).

These similitudes we strike for thee so that thou mayest see the ruling of the House of Manifestation (*bayt al-ẓuhūr*) within the Frequented House of Life (*al-bayt al-maʿmūr*), and the **Tree of Camphor** (*shajarat al-kāfūr*) in the **Water of Purification** (*māʾ al-ṭuhūr*). Upon this are the Sacred Mosque (*al-masjid al-ḥarām*), the sacred months (*al-ashhur al-ḥarām*), the four Pillars between the Corner and the Station (*al-arkān al-arbaʿa bayna al-rukn wa'l-maqām*), and the crimson-scintillant theophanies in the station of the Unicity of the Lord of the licit and the illicit (*tawḥīd rabb al-ḥill wa'l-ḥarām*). From these the People of Reality (*ahl al-ḥaqīqa*) take the universal rules (*al-qawāʿid al-kullīya*), and by them one acts within the dominion of the Names and the letters (*malakūt al-asmāʾ wa'l-ḥurūf*) through the power of Lordship: the sign of simple Pre-Eternity (*āya al-basīṭ al-azalīya*) and the sheer theophany of pristine Simplicity (*al-tajallī al-baḥt al-sādhijīya*). Behold, then, what we have now brought thee of the rules of the all-glorious sublimity (*qawāʿid al-subūḥīya*): by them one gathers together opposites from the cosmic/existential chain (*al-silsila al-kawnīya*), and by them one separates similars from the geometry of the revealed Law (*handasa al-sharʿīya*).

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And by that there are extended the hands of the possessors of Reality (*awlī al-ḥaqīqa*) in inferential extraction (*istinbāṭ*) for the remaining letters according to the ordering of the limitative degrees (*tartīb al-ḥaddīya*). And the Balance (*al-mīzān*) is the Point (*al-nuqṭa*), and when it is released in the station of the Essence (*maqām al-dhāt*) it is, in our terminology, expressed through the Essence, Attributes, Acts, and Worship (*al-dhāt wa'l-ṣifāt wa'l-afʿāl wa'l-ʿibāda*). In the first Pillar is named the Onticity (*al-kaynūnīya*); in the second station, Essentiality (*al-dhātīya*); in the third rank, the quality of psychicity (*naʿt al-nafsānīya*); and in the fourth manifestation, the description of egoity (*waṣf al-anīya*). That pertaining to the first is the remembrance of Camphor (*dhikr al-kāfūr*); to the second, the pristine Simplicity of Manifestation (*sādhij al-ẓuhūr*); to the third, the Substance of Manifestation (*jawhar al-ẓuhūr*); and in the fourth, the abstract Light (*mujarrad al-nūr*). These are triangular qualities (*nuʿūt muthallatha*) of the Pre-Eternal Countenance (*al-ṭalʿa al-azalīya*), sanctified beyond the limits of possibility, transcendent beyond the exemplars of created being, exalted above the attributes of dominicality.

Then, after those universal ranks, in the remembrance of Its Name the Exalted (*ismihi al-ʿalī*), comes the form of self-withdrawal (*ṣūrat al-inziʿāʿīya*) which openly declares divinity (*lāhūtīya*) in the Talismanic-Temple of servitude (*haykal al-ʿubūdīya*) and confesses all the sins of possibility in a single letter from the letters of its limitative structure. Thus the first is the effusion of the Absolute (*fayḍ al-muṭlaq*) possessing four directions: The first is the rank of **Decree/Authorization** (*rutbat al-qaḍāʾ*), whose correlate is origination (*al-inshāʾ*), whose world is Divinity (*al-lāhūt*), whose Name in the arc of ascent is the Intended Pillar (*al-rukn al-maqṣūd*), and whose word is the remembrance of glorification (*dhikr al-tasbīḥ*) upon the horizon of dense darkness (*ufuq al-dayjūr*). The second is **Permission** (*al-idhn*), whose correlate is invention (*al-ibdāʿ*), whose world is the Empyrean of Power (*al-jabarūt*), whose Name—blessed be It—is the number of the letters of "*lā ilāha illā allāh*," [i.e. **12**] and whose word is the declaration of the Divine Unity (*al-tahlīl*) in the heaven of Light. The third is the **Appointed Term** (*al-ajal*), whose correlate is innovation (*al-ikhtirāʿ*), whose world is Dominion (*al-mulk*), whose Name is exalted in the logoic-Word "Messenger of God" (*rasūl allāh*), and whose logoic-Word is the Praise (*al-taḥmīd*). The fourth is the **Book** (*al-kitāb*), whose correlate is bringing-into-being (*al-iḥdāth*), whose world is the angelic world (*al-malakūt*), whose Name is "*allāh*" in the station of unicity (*maqām al-tawḥīd*), and whose logoic-Word is the magnification (*al-takbīr*).

These are universal manifestations (*ẓuhūrāt al-kullīya*), holy theophanies (*tajallīyāt quddūsīya*), all-glorious affairs (*shuʾūnāt subūḥīya*), indications of empyreanic omnipotence (*dalālāt jabarūtīya*), angelic stations (*maqāmāt malakūtīya*), and signs of divinity (*ʿalāmāt lāhūtīya*), from which principles were drawn from the letters of the alphabet, exemplars struck in geometric numerations, embroidered traces essentialized through wondrous-

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innovative traces (*āthār badīʿa*), and letters constituted through substantial embroidered compounds.

Know that whenever we deploy the subtle Names (*asmāʾ al-laṭīfa*) in the Principles of Causality (*mabādiʾ al-ʿillīya*): by "origination" (*inshāʾ*) We intend the **Will** (*mashīʾa*); by "invention" (*ibdāʿ*) we intend **Volition** (*irāda*); by "innovation" (*ikhtirāʿ*) We intend **Measure/Determination** (*qadar*); and by "bringing-into-being" (*iḥdāth*) We intend **Decree/Authorization (***qaḍāʾ*). Yet for each of these four there are again, in its first pillar, origination; in its second, invention; in its third, innovation; in its fourth, bringing-into-being.

And ***al-Badīʿ*** (the Wondrous-Originator) is a wondrously originated event (*ḥadath badīʿ*), for it is the first Name appearing from the Seven, while the Seven appear from it. It is the first Name God chose for Itself, and it is Its Exalted Name. The first derivative from it is ***al-Badīʿ***, because it is the Exalted Name and the letters of the Seven. Thus we opened our first allusions from the beginning through the Lofty Name (*al-ism al-rafīʿ*) and the Inaccessible Symbol (*al-ramz al-manīʿ*) for whoso desires remembrance through the Name ***al-Badīʿ*** (the Wondrous-Originator).[18]

And for each of these pillars there unfold those exemplars, alluding without end—by them, from them, unto them. Our expressions know no severance, our compositions no impossibility, our words no passing away, our traces/works no obliteration. For example: when We deploy the rank of Camphoricity (*rutbat al-kāfūrīya*) which We mentioned as an attribute of the first Pillar in the rank of Ipseity, the station of the fourth Pillar, We do not intend by "Camphoricity" in the onticity of this ipseity save its first Pillar alone. Thus mayst thou understand all exemplars in Our allusions, according to the universal principle through which contradictions are lifted from the longitudinal chain (*al-silsila al-ṭūlīya*) and differences gathered within the geometry of the latitudinal (*handasa al-ʿarḍīya*). Thus have We struck similitudes for thee and sent down upon thee the signs of Majesty through the manifestations of the Day of Wealth/Return (*yawm al-māl*), so that thou mayest ascend from the lowliness of the summit of exemplars unto the peak of the Holy Beauty (*dhurwat quds al-jamāl*).

Now if thou hast understood what I caused thee to witness concerning the manifestation of similitudes upon that mountain—the strongest of mountains—in the manifestation of the theophanies of the Pillar of Majesty through manifestations of Beauty: know that *al-raḥmān* (the Compassionate) in the word *bismillāh* ("*In the Name of God*") is the third Pillar, if thou makest the first word the word *bism*; but it is the fourth letter if thou makest the beginning the Point itself. In the first sense it is the Manifestation of the All-Compassionate (*ẓuhūr al-raḥmānīya*) upon the Throne, and the establishment (*istiwāʾ*) of the existence of Grandeur over creation. God made the bearer of that Name the first of Its

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absolute Remembrance in the world that admits no predication, namely the Manifestation of the logoic-Word Muḥammad, the Messenger of God (*rasūl allāh*). Its number in geometrical reckoning and the computation known to the **Folk of the Geometric Lettrist Divination** (*ahl zīj al-hindisa*)[19] is thus: **328**.[20] And in the geometry of gathering it manifests as thirteen (**13**)—one being the first letter of number—because this Name is coiled in its unseen and its witnessed dimensions around itself. Thus appeared the sign of the Will (*āya al-mashīʾa*) and its manifestations in the worlds of the unseen and witnessing after the number.

The Hidden One (*al-wāḥid al-muḥtajab*) is the Onticity of the Will (*kaynūnīya al-mashīʾa*) veiled through its own manifestations. Therefore the letters of the Name are six: ***Alif*** (ا) alludes in that it is the first remembrance of the First for God, the One (*al-aḥad*); ***Lām*** (ل) is an allusion to the hidden subtlety of God (*luṭf allāh al-khafī*) indicating the subtlety of the Presence of the Everlasting (*al-ṣamad*); ***Rāʾ*** (ل) is an allusion to the Lordship of God manifest to it through it in its rank; ***Ḥāʾ*** (ح) is an allusion to Its Praise (*ḥamd*) which It reserved for Itself and made Its Beloved Its manifestation—thus when the servant says *al-ḥamdu-li'llāh* it is pure for God alone; ***Mīm*** (م) is an allusion to Its Dominion (*mulk*), wherein It made Its Beloved Its sovereign. Dominion (*mulk*) is smaller than the Name of Muḥammad by two letters, by reason of its submission to the Prophet and Vicegerent (*walī*); thus God raised it through relation to Him,[21] in that the Dominion belongs to God (*al-mulk li-llāh*)—glorified and high is It. It possesses dominion over whom It wills, grants sovereignty to whom It wills, withholds sovereignty from whom It wills, gives victory to whom It wills, exalts whom It wills, bestows whatever It wills upon whom It wills. None repels Its command, no cause underlies Its generosity save Its bounty. All stand this night at Its gate, and the severed take refuge in Its Presence. O what a Beloved! King of existence and non-existence. O what a Goal! Suzerain of Being and of whosoever whose act is praiseworthy!

Had it not been obligatory upon my asking at Its Presence, I would have chosen silence before the majesty of Its awe. But since supplication has been imposed upon Me, and the proud are warned by the limits of origination, I intimate to It with a humbled heart, a prostrate body, a debased blaze-flux, and a consumed liver:

For is there for me any compassionate one (*rāḥim*) other than Thee, O my God (*ilāhī*)? Is there any helper (*nāṣir*) for me besides Thee, O my Master (*mawlāī*)? Is there for me any restorer (*jābir*), O my Beloved (*maḥbūbī*), apart from Thee? Is there for me any veiler (*sattār*), O my King (*malīkī*), other than Thee? Is there for me any determiner of all good (*muqaddir kull al-khayr*), O my Suzerain (sulṭānī), besides Thee? Is there for me any deliverer (*mukhalliṣ*), O my Intended One (*maqṣūdī*), other than Thee? Is there for me any Bestower (*wahhāb*) who grants unto me without my asking (*min dūn mas'alatī*) or my deserving (*istihqāqī*), according to the measure of Thy generosity

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(*ʿalā qadr karamih*), without regard to the limit of my destitution (*dūn ḥadd maskanatī*), O my Object of Worship (*maʿbūdī*), save Thee?

No—by Thy Grandeur (*wa-ʿizzatika*)! There is no refuge (*mahrab*) except toward Thee, no salvation (*manjā*) except with Thee, no deliverance (*khalāṣ*) except by Thy permission (*bi-idhnik*), no extraction (*istikhlāṣ*) except by Thy Munificence (*bi-jūdik*), no escape (*mafar*) except unto Thee, no abiding-place (*maqarr*) except with Thee, and no intercessor (*shafīʿ*) for me apart from the Suzerainty of Thy All-Mercifulness (*sulṭān raḥmānīyatik*)!

So have mercy (*irḥam*), O God, upon one who has no merciful one (*lā rāḥim lahu*) other than Thee; and grant victory (*unṣur*) to one who has no helper (*lā nāṣir lahu*) besides Thee; and open (*iftaḥ*) for one who has no opener (*lā fātiḥ lahu*) but Thee; and take (*iqbiḍ*) for one who has no taker (*lā qābiḍ lahu*) except Thee; and bestow (*hab*) upon one who has no bestower (*lā wahhāb lahu*) save Thee; and forgive (*ighfir*) one who has no seeking of forgiveness from himself (*lā istighfār min ʿind nafsih*), nor any forgiver (*lā ghāfir lahu*) except Thee!

And turn toward me (*tub ʿalayya*), O my Beloved, for I have no repentance (*tawba*) before Thee—for the very word "repentance" (*kalima al-tawba*) is itself a sin (*khaṭīʾa*) acquired from a sin, and my onticity (*kaynūnīyatī*) is pure sin (*dhanb maḥḍ*), unmatched in Thy knowledge (*fī ʿilmik*) by any sin, nor in Thy Book (*kitābik*) by any error!

So grant me (*hab lī*), O God, the enormities of my crimes (*kabāʾir jurmī*), for my hand (*kaffī*) is empty (*ṣifr*) of repentance; and forgive (*ighfir*) the enormity of my offences (*ʿaẓīm jarīrātī*), for my seeking forgiveness exists only through Thee! And bestow upon me, O my God, in this blessed night (*al-layla al-mubāraka*)—wherein the Spirit (*al-rūḥ*) and the angels descend (*tatanazzal*) by Thy permission upon Thy Friend (*walīyaka*), the Awaited Qāʾim (*al-qāʾim al-muntaẓar*)—their acknowledgments (*iʿtirāfātihim*) within the limits of their glorifications (*ḥudūd tasbīḥātihim*), and their confessions (*iqrārātihim*) within the geometry (*handasa*) of their praise (*taḥmīdihim*) of Thee—that which befits (*yanbaghī*) the Suzerainty of Thy Magnificence (*sulṭān kibrīyāʾīyatik*), the Majesty of Thy Lordly Empyreanicity (*jalāl jabarūtīyatīk*), and that which is deserved (*yastaḥiq*) by the exaltation of Thy Pre-Eternity (*ʿulūw azalīyatik*)—for Thou art worthy (*ahl*) within the dominion of Thy Everlastingness (*mulk ṣamadānīyatik*)!

For I have no limit (*lā ḥadd lī*) whereby I may ask Thee, nor any standing (*lā shaʾn lī*) whereby I may request from Thee—and how could it be otherwise, when my onticity (*kaynūnīyatī*) has been found (*wujidat*) through the traces of Thy origination (*āthār ibdāʿik*), and my essentiality (*dhātīyatī*) has been realized through the lights of Thy invention (*anwār ikhtirāʿik*)? So how could one brought into being within the limit of origination (*ḥadd al-inshāʾ*) and the bounds of temporal arising (*ḥudūd al-iḥdāth*) befit asking One like Thee—Who is not conjoined (*lā yaqtarin*) with the making of any thing (*jaʿl shayʾ*), nor does the mention of anything ascend unto Thee (*lā yaṣʿad ilayka dhikr shayʾ*)?

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So glory be to Thee (*subḥānaka*), O my God: just as Thou didst originate my creation (*ibtada'ta khalqī)* from no-thing (*lā min shay'*), so do Thou bestow upon me all Thy gifts (*jamīʿ mawāhibik*) from no-thing. For Thy generosity (*jūd*) bestows favours (*afḍāl*) without the asking of any (*lā min su'āl aḥad*), and Thy grace (*faḍl*) confers bounty without the insistence of any servant (*lā min ilḥāḥ ʿabd*).

So by Thy Grandeur (*fa-wa-ʿizzatika*), I have no fear—because Thou art my King (*malīkī*). Even if I have not fulfilled my due (*ḥaqqī*) before Thee, yet Thou assignest to me what befits Thyself. Even if I have been neglectful (*mufarriṭ*) in my due, Thou hast been just (*qāsiṭ*) in my regard. So act, O God, by Thy Grace (*bi-l-faḍl*), and deal with me by Thy generosity (*bi-l-jūd*). For I am the one who felt no shame before Thee in solitude (*lam astaḥyika fī al-khalā'*), nor watched Thee among the assembly (*lam urāqibka fī al-mala'*), nor worshipped Thee according to the measure of my poverty (*ʿalā ḥadd maskanatī*), nor knew Thee according to the limits of my need (*ḥudūd ḍurrī*)!

Ah! Ah!—Thou, despite the suzerainty of Thy Magnificence (*sulṭān kibrīyā'īyatik*), the tremendousness of Thy Singularity (*ʿizza farādānīyatik*), the power of Thy Everlastingness (*qudrat ṣamadānīyatik*), and the Mighty immensity of Thy Pre-Eternity (*ʿaẓama azalīyatik*), hast shown gentleness to me according to Thy gentleness, bestowed upon me according to Thy generosity, favoured me according to Thy grace, and had mercy upon me to the utmost of Thy Mercy!

Thus for One like Thee (*li-mithlika*), O Lord (*al-mawlā*), glorification (*tasbīḥ*) is fitting; and for one like me (*li-mithlī*), the servant (*al-ʿabd*), lamentation (*ḍajīj*) is befitting. For One like Thee, sanctification (*taqdīs*) is fitting; for one like me, wailing (*ʿawīl*) is deserved. And for One like Thee, O Beloved (*yā maḥbūb*), as Thou art Thou (*kamā anta anta*); and for one like me, O Suzerain (*yā sulṭān*), as I am I (*kamā anā anā*): that I say "Thou, Thou" (*anta anta*)—unceasing, never emptied of Thy remembrance (*lā yazāl lā yafrugh min dhikrik*); and that I say "I, I" (*anā anā*)—never stable, my onticity unestablished (*lam tastaqirr kaynūnīyatī*) under the decree of Thy initiation (*ḥukm badā'ik*)!

So inscribe (*uktub*), O God, for me and for whomsoever Thou lovest, as Thou lovest and art pleased (*kamā tuḥibb wa tarḍā*); for Thou art God, Lord of the Hereafter/Finality and the First/Primality (*rabb al-ākhira wa al-ūlā*). Glory be to Thee (*subḥānaka*): I am a rememberer of Thee (*dhākirak*), or a supplicant of Thee (*sā'ilak*), or one annihilated in Thee (*fānīk*)—for Thou art too Exalted (*ajall*), too Mighty (*aʿẓam*), too Supreme (*aʿlā*) for the highest substance of created praise (*aʿlā jawhar naʿt al-ʿibād*), or the mere description of those brought into being (*mujarrad waṣf ahl al-ījād*), to befit the precinct of Thy Sanctity (*sāḥat qudsik*).

There is no other god but Thee (*lā ilāha illā anta*)! Glory be to Thee (*subḥānaka*)—verily, I am among the gnostics (*innī kuntu min al-ʿārifīn*)![22]

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And that whereby I have mentioned for thee is a remembrance (*dhikr*): that thou shouldst gaze upon the Name the All-Compassionate (*ism al-raḥmān*) in the station of the third Pillar (*maqām rukn al-thālith*). And shouldst thou desire the fourth Pillar (*rukn al-rābiʿ*), then it is the last of the degrees of the Point (*ākhir marātib al-nuqṭa*) from the Manifestation (*al-ẓuhūr*), and the Word of Magnification (*kalimat al-takbīr*) within those mute, deaf, blackened darknesses (*al-ẓulumāt al-ṣammāʾ al-dayjūr*).

And through Its Mercy (*raḥma*), made manifest from the Presence of the Praised One (*ḥaḍra al-mashkūr*), the people of joy (*ahl al-surūr*) take their portion; while, by what their hands have acquired, the people of delusional pride (*ahl al-ghurūr*) attain unto their stations. And unto this alludes the saying of al-Ḥasan al-ʿAskarī—peace be upon Him—that God created mercy (*al-raḥma*) as one hundred parts: by one part thereof those who show mercy in the world show mercy; and when the Day of Resurrection (*yawm al-qiyāma*) comes, God will manifest ninety-nine (**99**) parts, together with the root of the Religion (*aṣl al-dīn*), which is the One (*al-wāḥid*), upon all creation.

And it is the letter ***Qāf*** (ق) (*ḥarf al-qāf*), which is the Mountain encompassing the people of the world (*jabal al-muḥīṭ ʿalā ahl al-dunyā*). And what lies beyond it—which is the heart (*al-qalb*)—belongs to the people of the blaze-flux (*ahl al-fuʾād*), the loci of the manifestations of origination (*maẓāhir al-ījād*), the self-disclosures of assistance (*tajallīyāt al-imdād*), and the fruits of the **Tree of being-brought-into-being** (*athmār shajarat al-inwijād*). It is the ***Qāf*** of the heart of the Shiʿa (*qāf qalb al-shīʿa*), which neither the earth of the Command of God nor Its heaven can contain—except the heart of Its believing servant (*qalb ʿabdih al-muʾmin*).

And it, in its very identity, is the letter ***Alif*** (*ḥarf al-alif*), because its hundreds in the geometrical numbers (*al-miʾāt fī al-arqām al-handasīya*) are its form, the form of the first of number (*ṣūra awwal al-ʿadad*), and nothing precedes it except the Point (*al-nuqṭa*). For this reason it appeared thus in its Name. In this way the possessors of the kernels (*ulū al-albāb*) bear witness, through the conjunctions of these causes (*iqtirānāt tilka al-asbāb*), that what is there in the Manifestation of the Lord of lords (*ẓuhūr rabb al-arbāb*) is not known except by what is here in the Manifestation of the Day of Return (*ẓuhūr yawm al-maʿād*).

That is a reminder (*dhikrā*) for whoever remembers thereby, fears the station of his Lord (*maqām rabbihi*), and restrains his soul by Its limits (*ḥudūdihi*). And that is a grace from God (*faḍl min allāh*) for whoever overtakes and apprehends it. *And unto It return the whole of the Command* (**Q. 11:123**) and the creation (*al-amr wa-l-khalq kulluh*), and in Its Hand is all good (*al-khayr kulluh*). It gives to whomsoever It wills, as It wills, when one enters beneath the shadow of the **Mountain Qāf** (*ẓill jabal al-qāf*), for in that station the **Name of Authorization** (*ism al-qaḍāʾ*) becomes manifest, and there is no alteration (*badāʾ*) for it in the Command of God. And It withholds it from whomsoever It wills among Its companions: the triplicate/triangular Names (*asmāʾ al-muthallatha*). Unto this alludes the saying of the Master of Providential

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Guidance (*mālik al-wilāya*): "*Pray the prayers of the companions of the three*" (*ṣallū aṣḥāb al-thalātha*). And from God alone aid is sought in the Origin and the Return (*al-mabdaʾ wa-l-maʿād*).

And as for the All-Merciful (*al-raḥīm*), it is the locus of manifestation of the fifth logoic-Word (*maẓhar al-kalima al-khāmisa*): namely, that the Primal Point (*al-nuqṭa al-ūlā*) be made so; while the Name of the fourth logoic-Word (*ism kalima al-rābiʿa*) is that the beginning (*al-badʾ*) be made the logoic-Word of the Name (*kalima al-ism*). According to the first determination, the Point is the station of the first effusion/emanation (*maqām awwal al-fayḍ*), the Name is the station of the **Unseen *Alif*** (*maqām al-alif al-ghaybīya*), and the Manifestation of Divinity (*ẓuhūr al-ulūhīya*) is the rank of the soft/pliable ***Alif*** (*rutba al-alif al-līnīya*). In the mention of the All-Compassionate (*dhikr al-raḥmānīya*) is the manifestation of the unbent ***Alif*** (*ẓuhūr al-alif ghayr al-maʿṭūfa);* and in the fifth Name is the manifestation of the outspread ***Alif*** (*ẓuhūr al-alif al-mabsūṭa*).

And the utterance of [the letter] ***Hāʾ*** (ه) (*lafẓ al-hāʾ*), and its Word (*kalimatuh*), has gathered these five ranks (*al-marātib al-khamsa*). So know this, if thou art possessed of knowledge (*dhā ʿilm*): *Verily, We have sent it down on the Night of Power* (*innā anzalnāhu fī layla al-qadr*) (**Q. 97:1**). Otherwise, ask God from Its bounty (*fa-sʾal allāh min faḍlih*), for It indeed is the *Vastly Munificent* (*al-jawād al-wāsiʿ*).

And upon the scale wherein the logoic-Word of the Name (*kalima al-ism*) was the first of the Pillar (*awwal al-rukn*), the All-Merciful (*al-raḥīm*) is the letter of the fourth Pillar (*ḥarf rukn al-rābiʿ*). And it indeed is the Wise Remembrance (*al-dhikr al-ḥakīm*), the Mighty Name (*al-ism al-ʿaẓīm*), the Ancient Secret (*al-sirr al-qadīm*), and the subtle spreading Cipher (*al-ramz al-namīm*), which was before every moment (*qabla kull ḥīn*) and after every moment (*baʿda ḥīn*). Its remembrance shall appear with the moment (*maʿa al-ḥīn*), by the permission of God, the Determiner (*allāh al-muqaddir*), within a hidden decree (*ḥukm mustatir*).

Indeed, that is the Veil among the veils (*al-niqāb fī al-ḥujub*) and the secret of the Book in the Scrolls *(sirr al-kitāb fī al-ṣuḥuf*). May God make Me and thee among those who arrive unto it (*al-wāridīn ʿalayh*), who are established with it (*al-mustaqirrīn ladayh*), who drink from the cup of its effusion (*kās fayḍih*), who are made intimate with the Presence of God (*al-mustaʾnisīn bi-ḥaḍrat allāh*), and who recline upon the carpet of Its Mercy (*al-rāqidīn ʿalā bisāṭ raḥmatih*). For the Command (*al-amr*) must necessarily have an abiding-place (*maqarr*) by the command of a determining King (*mālik muqaddir*), and the secret of the Manifestation of Power (*sirr ẓuhūr al-qadar*), and the decree of a secreted/hidden Book (*ḥukm kitāb mustatir*). There is no escape there for anyone (*laysa li-aḥad hunālika al-mafar*), and unto God is the abiding-place (*ilā allāh al-mustaqarr*) in the Origin and then on the Most Great Day (*yawm al-akbar*).

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So when thou hast known what descended from the Clouds of Mercy (*saḥāʾib al-raḥma*), and hast drunk the descending drops (*qaṭarāt al-nāzila*) from the abyssal Sea of Love (*lujjat al-maḥabba*) in the remembrance of the loci of manifestation of Lordship (*dhikr maẓāhir al-rubūbīya*) in the fourth Pillar, the earth of the dominion of the Shiʿa (*arḍ mulk al-shīʿa*), then indeed, today is the **Day of Power** (*yawm al-qadr*). Therefore the Supreme Gift (*al-tuḥfa al-ʿulyā*) and the Mightiest Bestowal (*al-mawhiba al-ʿuẓmā*) have been given to those who followed the decree of God in the Most Great Panorama (*al-manẓar al-akbar*), to whosoever fears the Day of the Hereafter (*yawm al-ākhira*). So do not fear when thou art seized/taken (*idhā ukhidh-ta*), and do not grieve when thou art bestowed upon/given generously (*idhā jīdtā / jūdita*), for that is the fullest portion (*awfar al-ḥaẓẓ*) and all good (*kull al-khayr*), provided thou act according to the like of what I command thee and whosoever desires that Most Great Effusion (*al-fayḍ al-akbar*).

By My life, that indeed is the supreme triumph (*al-fawz al-kabīr*). If a need descends upon thee, or if thou desirest that one be gathered among the People of Reality (*ahl al-ḥaqīqa*), then construct upon a tablet of white paper *(lawḥ qarṭās bayḍ*) the seven circles (*sabʿ dawāʾir*) whose breadth between the two lines is equal, using the yellow substance (*māʾ al-aṣfar*)—whether gold or saffron—and divide it into nineteen sections (*tisʿata ʿashar qisma*) such that no division exceeds another by even the measure of a hair, with that allusive water. Then write, in the finest *naskh* hand, in the first encompassing circle (*al-dāʾira al-ūlā al-muḥīṭah*), the nineteen exalted words (*tisʿat ʿashar kalimah ʿaliyyah*) beginning from "*God—there is no god but It, the Living, the Peerless Self-Subsisting*" (*allāh lā ilāha illā huwa al-ḥayy al-qayyūm*) (**Q. 2:255**) through "and It is the High, the Mighty" (*wa-huwa al-ʿalī al-ʿaẓīm*).

Then, in the second circle, write the luminous Names (*al-asmāʾ al-nūrānīya*) from the letters of the *bismillāh/basmalah* (*aḥruf al-basmalah*), namely: It is the All-Good (*huwa al-barr*); It is the Peace (*huwa al-salām*); It is the Magnified (*huwa al-mutakabbir*); It is God (*huwa allāh*); It is the Subtle (*huwa al-laṭīf*); O Possessor of perpetual awe (*yā dhā al-hayba al-dāʾima*); It is God (*huwa allāh*); He is the Subtle (*huwa al-laṭīf*); then It is the Lord (*huwa al-rabb*); then It is the Living (*huwa al-ḥayy*); then It is the One Worshipped (*huwa al-maʿbūd*); then It is the Light (*huwa al-nūr*); then It is God (*huwa allāh*); then It is the Subtle (*huwa al-laṭīf*); then It is the All-Compassionate (*huwa al-raḥmān*); then It is the Wise (*huwa al-ḥakīm*); then O Possessor of outspread hands (*yā dhā al-aydī al-bāsiṭa*); then It is the Sought-One (*huwa al-maqṣūd*). And add to the beginnings of these Names the number of their secret, which is "It/He" (*huwa*) [i.e. **11**].

Then, in the third circle, place the form of the **Greatest Name** (*shakl al-ism al-aʿẓam*) nineteen in number. Then, in the fourth, the telesmatic letters of creation (*al-ḥurūf al-kawnīya*)—and We shall mention, God willing, their Talismanic-Temple. Then, in the fifth, the letters of the *bismillāh/basmalah* in the known form. Then, in the sixth, the letters of the six

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Names, whose number is nineteen: the Name of God, the Singular, the Living, the Self-Subsisting, the Judge, the Just, the Holy (*al-fard al-ḥayy al-qayyūm al-ḥakam al-ʿadl al-quddūs*).

Then, in the seventh circle, write the letters of whichever Qurānic verse resembles in meaning what thou desirest. I have chosen, for whoever desires to seek a path unto the Lord of the Throne, the following:

1. If thou desirest the manifestation of what God has bestowed upon thee, write: "*Praise be unto God, the Lord of the worlds*" (*al-ḥamdu'li'llāh rabb al-ʿālamīn*) (**Q. 1:2**).

2. For deliverance from every constriction: "*Thee do we worship, and Thee do we seek for aid*" (*iyyāka naʿbudu wa-iyyāka nastaʿīn*) (**Q. 1:5**).

3. For seeking guidance: "*Guide us upon the straight path*" (*ihdinā al-ṣirāṭ al-mustaqīm*) (**Q. 1:6**).

4. For might: "*Thou exaltest whom Thou willest and abasest whom Thou willest*" (*tuʿizzu man tashāʾ wa-tudhillu man tashāʾ*) (**Q. 3:26**).

5. For nearness to whomsoever thou willest: "*Faces are humbled before the Living, the Peerless Self-Subsisting*" (*ʿanat al-wujūh li'l-ḥayy al-qayyūm*) (**Q. 20:111**).

6. For seeking beneficence from one thou lovest: "*Do good as God has done good unto thee*" (*aḥsin kamā aḥsana allāh ilayk*) (**Q. 28:77**).

7. For hardship: "*God shall appoint ease after hardship*" (*sa-yajʿalu allāh baʿda ʿusrin yusrā*) (**Q. 65:7**).

8. For the destruction of an enemy, with the condition of God's pleasure and judgment: "*And death shall come upon him from every place*" (*wa-yaʾtīhi al-mawt min kulli makān*) **(Q. 14:17)**.

9. For severe tribulation: "*Misery and harm touched them*" (*massathu al-baʾsāʾ wa'l-ḍarrāʾ*) (**Q 2:214**).

10. For separation between the people of oppression and aggression: "*He said: This is the parting between me and thee*" (*qāla hādhā firāq baynī wa-baynik*) (**Q. 18:78**).

11. For loftiness of station: "*Exalted is God, the True Sovereign*" (*fa-taʿālā allāh al-malik al-ḥaqq*) (**Q. 20:114**).

12. For seeking mercy: "*God has ever been Forgiving, Merciful*" (*inna allāh kāna ghafūran raḥīmā*) (**Q. 4:96 *et al.***)

13. For seeking wisdom: "*God has ever been Tremendous, Wise*" (*inna allāh kāna ʿazīzan ḥakīmā*) (**Q 4:56 *et al.***)

14. For lifting sorrow: "*The Greatest Terror shall not grieve them*" (*lā yaḥzunuhum al-fazaʿ al-akbar*) **(Q. 21:103)**.

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15. For expansion of provision: "*Rejoicing in what It has given them of Its bounty*" (*fariḥīna bimā ātāhum min faḍlih*) (**Q. 3:170**).

16. For opening/conquest: "*Verily, We have opened for thee a conspicuous victory*" (*innā fataḥnā laka fatḥan mubīnā*) **(Q. 48:1)**.

17. For victory over enemies: "*And God shall aid thee with mighty aid*" (*wa-yanṣuruka allāh naṣran ʿazīzā*) (**Q. 48:3**).

18. For triumph over adversaries: "*And surely Our host shall be the victorious*" (*wa-inna jundanā lahum al-ghālibūn*) **(Q. 37:173)**.

19. For seeking knowledge and arrival at the center of wisdom/judgment: "*It teaches you the Book and Wisdom*" (*yuʿallimukum al-kitāb wa'l-ḥikma*) **(Q. 2:151)**.

20. And for every blessing of this world and every degree of the hereafter—small and great, hidden and manifest—and for seeking a child: "*And surely thy Lord shall give thee, and thou shalt be pleased*" (*wa-la-sawfa yuʿṭīka rabbuka fa-tarḍā*) (**Q. 93:5**).

These are nineteen verses,[23] corresponding to the letters of *bismillāh*, for whatever the servant desires in seeking the Face of God. It befits the believer to recite all of this in his lifetime, so that God may cause him to reach the summit of religion and the world through Its bounty. Verily, It is the Omnipotent, the Magnified, the Generous, the Bestower!

If thou desirest to operate by it, begin on the eleventh (**11th**) day of each month. Place the indicated circle where it is protected upon thy neck, and after every obligatory prayer recite the six Names, saying: "*In the Name of God, the Compassionate, the Merciful! Singular, Living, Self-Subsisting, Judge, Just, Holy*" (*bism allāh al-raḥmān al-raḥīm: fard, ḥayy, qayyūm, ḥakam, ʿadl, quddūs*)! Then recite the verse which thou hast written in the seventh circle, according to what corresponds to thy aim. If thou desirest the manifestation of blessings, for instance, recite the verse I indicated—"*Praise be unto God, the Lord of the worlds*" (**Q. 1:2**)—nineteen times (**19x**), neither more nor less. When thou hast finished, say: "*My Lord, bless Muḥammad, and the Family of Muḥammad, and the Shiʿa of Muḥammad*" (*rabbi ṣalli ʿalā muḥammad wa-āli muḥammad wa-shīʿa muḥammad*). Then open thy palms, look toward the epicenter of the heavens—that is, the Heaven of Bounty—and say:

In the Name of God, the Compassionate, the Merciful! O God, I ask Thee by the [letter] ***Fāʾ*** (ف) of the Singularity (*fāʾ al-fardānīya*), the [letter] ***Rāʾ*** (ر) of the Lordship (*rāʾ al-rubūbīya*), the [letter] ***Dāl*** (د) of the Perpetuity of Everlastingness (*dāl dawām al-daymūmīya*), the [letter] ***Ḥāʾ*** (ح) of Sempiternal Life (*ḥāʾ al-ḥayāt al-sarmadīya*), the [letter] ***Yāʾ*** [ي] of the Well-Springs of Wisdom (*yāʾ yanābīʿ al-ḥikma*), the [letter] ***Qāf*** (ق) of Power (*qāf al-qudra*), the ***Yāʾ*** [ي] of Certainty (*yāʾ al-yaqīn*), the [letter] ***Wāw*** [و] of Existence/Being (*wāw al-wujūd*), the [letter] ***Mīm***

(م) of Dominion (*mīm al-mulk*), the [letter] ***Ḥāʾ*** (ح) of Judgment (*ḥāʾ al-ḥukm*), the [letter] ***Kāf*** (ك) of Magnificence (*kāf al-kibriyāʾ*), the [letter] ***Mīm*** (م) of the angelic world (*mīm al-malakūt*), the [letter] ***ʿAyn*** (ع) of Providential Care (*ʿayn al-ʿināya*), the [letter] ***Dāl*** (د) of Indication/Proof (*dāl al-dalāla*), the [letter] ***Lām*** (ل) of Subtlety/Magnanimity (*lām al-luṭf*), the [letter] ***Qāf*** (ق) of Peerless Self-Subsistence (*qāf al-qayyūm*), the [letter] ***Dāl*** (د) of Requital/the Judge (*dāl al-dayyān*), the [letter] ***Wāw*** (و) of Providential Guidance/Divine Friendship (*wāw al-walāya*), and the [letter] ***Sīn*** (س) of the luminous, theurgic Divine Tranquility/the ***Shekinah*** (*sīn al-sakīna al-nūrānīya al-rūḥānīya*), that Thou bless Muḥammad, and the Family of Muḥammad, and the Shiʿa of Muḥammad, and that Thou fulfill my need![24]

Then say: "I adjure you, O theurgic and luminous spirits (*al-arwāḥ al-rūḥānīya al-nūrānīya*), servants of these letters and Mighty Verses, and the noble radiant Names: answer my call, fulfill my invocation, and obey in the fulfillment of my need." Then mention thy need and say: "By the right of the Light of the Face of God, the Mighty, the Supreme (*nūr wajh allāh al-ʿaẓīm al-aʿẓam*), and by Its Magnificence and Majesty over thee—since describers cannot describe Its inmost core—and Its right over thee, and by Its sanctity and power that is with thee: may God bless thee and send blessings upon thee." And they say: "We hear and we obey. Thy forgiveness, our Lord, and unto Thee is the return (**Q. 2:285**). God suffices us, and excellent is the Trustee (**Q. 3:173**). Excellent the Protector, and excellent the Helper (**Q. 8:40**). There is no power and no strength save in God, the High, the Mighty! And may God bless Muḥammad, His Family, and their Goodly Shiʿa."[25]

No one acts by this save that he reaches his desire and is joined to his object; his supplication is not turned back from him. This is a decree adjudicated (*ḥukm maqḍī*), and I am its guarantor. Whoever possesses it has something better for him than possessing the East of the earth and its West; and that is not difficult for God.

Those who follow this radiant Light have upon them, as a right from Me—the greatest right—that they make and perform what I have commanded and do not abandon it by day or night. For therein the lights of holiness (*anwār al-quds*) are hidden, the lights of intimacy (*anwār al-uns*) are stored, the manifestations of the Presence of the All-Holy (*ẓuhūrāt ḥaḍrat al-quddūs*) are unveiled, the favors of the **Garden of *Firdaws*** (paradise) are made inevitable, the blessings of all that God has created beneath the shadows of the darkly lowering immensities of Paradise (*mukfahirrāt al-ifrīdūs*) are gathered, and whatever may occur to the heart of anyone from the warblings of the **Peacock of *Riḍwān*** (*taghrudāt ṭāwūs al-riḍwān*) is preserved. Whatever the servant desires—and whatever God's knowledge encompasses of every good—is decreed therein through Its bounty and generosity. Verily, this is the bounty of God. Not a single letter of it is equalled by everything upon which the sun has shone. This indeed is the Mighty Triumph (*al-fawz al-ʿaẓīm*).

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It is proper that there be written in the center of the seventh circle that square form (*al-shakl al-murabbaʿ*), its interiors filled with those inscribed numbers, thus: **1114** in every house a form thereof, together with the points required by it in the geometric numerals (*al-ruqūm al-hindisīya*). This is the secret of the seven circles (*sirr dawāʾir al-sabʿa*) and the completion of the Light of the **Night of Power** (*tamām nūr laylat'l-qadr*), because the geometry of the form of **Qadr** (*handasat shakl al-qadr*) is thus: **304**. When the two are joined, the number of the Seven appears: what is inscribed there is what has been decreed here.

These are the gates of good (*abwāb al-khayr*), the summit of the Command (*dhurwat al-amr*), its apex and its utmost end (*sanāmuhu wa-muntahāhu*). For the letters of the Seven descended into the Four logoic-Words (*kalimāt al-arbaʿ*), and when thou conjoinest them there appears the number of the letter "He/It" (*ḥarf huwa*). This is the remembrance of the seal of the Point (*dhikr khatm al-nuqṭa*), from the beginning of its secret in the letters of the *bismillāh* to the end of its descent upon the center, which is the Point.

For this reason ʿAlī—peace be upon Him—said: "I am the Point beneath the ***Bā***" (*anā al-nuqṭa taḥt al-bāʾ*). From it the existents appeared, and unto it all possibles return. For it is the **Primal Tree** (*al-shajarat al-ūlā*), the Primal Pearl (*al-durrat al-ūlā*), the Manifestation of the Primal Will (*ẓuhūr mashīʾa al-ūlā*), and the Primal logoic-Word (*al-kalimat al-ūlā*), which is the Throne of the Point in its Manifestation unto the limit of the Triangle, the first Manifestation of the ***Alif***.

We have unveiled the symbols for thee, aided thee with the lights of Manifestation, sent down within the black depths of words the water of the purifying ***Kawthar*** (*māʾ al-kawthar al-ṭahūr*), and made thee hear what the **Nightingale of the Throne of Divinity** (*bulbul ʿarsh al-lāhūt*) warbles upon the leaves of the **Tree of Camphor** (*awrāq shajara al-kāfūr*), so that all whom God and Its Friends desire may preserve themselves in those dense dark nights through the providential care of the Presence of the All-Forgiving (*ʿināya ḥaḍrat al-ghafūr*), and may attain what they desire from the affairs of the world and religion through the blessing of those renowned Names from the Presence of the All-Grateful (*ḥaḍrat al-shakūr*). Thus does God fulfill Its covenant. Give thanks unto Me, and I shall give thanks unto thee; and do not be ungrateful (*ushkurū lī ashkurkum wa-lā takfurūn*).

And I do not reckon any man among My Shīʿa except that there be upon his person that which I have commanded; for the one who abandons it abandons all good, and the one who acts by it acts by all good. And it is more precious in My sight than the Red Sulphur (*al-kibrīt al-aḥmar*), the Yellow Light, the Decreed Symbol, and the Hidden Secret.

But when the Day of Power (*yawm al-qadr*) arrived, and the **Qāf** of Power (*qāf al-qudra*) manifested in the station of Mercy, I disclosed that ultimate fruit from the primordial principles, so that nothing of good be diminished from anyone in the days of his Lord, and that the earth might shine with the Light of its Lord. It reaches even the most exalted among

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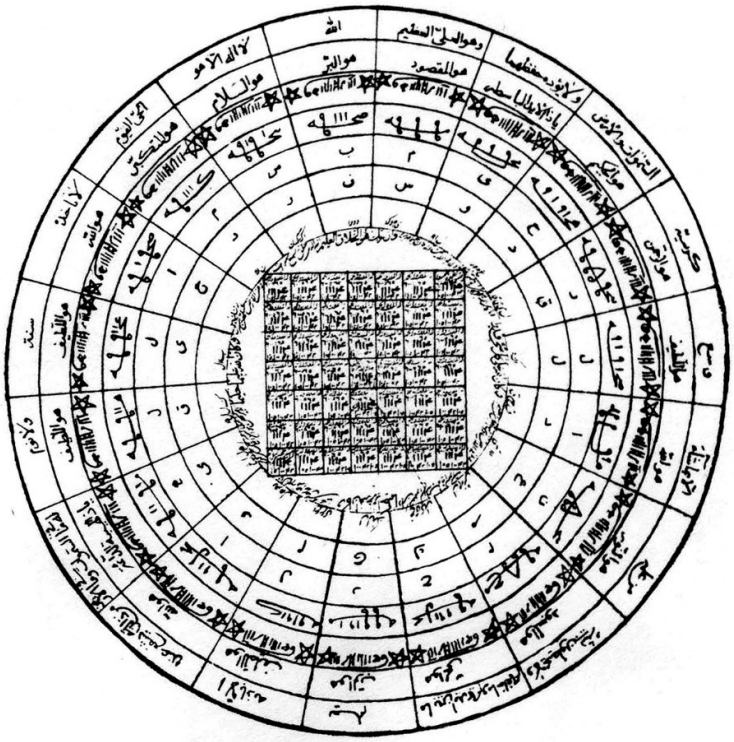
thy brethren, so that neither small nor great, male nor female, be excluded from that all-comprehensive mercy—for whomever has been preceded by solicitude from his Lord—and the effusion of thy Lord is never exhausted. And this is a talisman (***ḥirz***) from Us for Our Shīʿa: against every evil and harm, and as conveyance unto every good and blessing. Whoever takes it has taken a greater portion and a more abundant share—and that indeed is the supreme triumph!

So when thou hast come to know, by what We have made known unto thee, the mystery of the ***Bāʾ*** (ب) and the manifestation of the ***Hāʾ*** (ه) within the letters of the ***bismillāh***, and what We have bestowed upon thee of the Supreme Bead (*al-kharaz al-akbar*), for the sealing of the twenty-nine (**29**) luminous gates and the opening of the gates of the Gardens—entering them by every gate—and when some have interpreted the letters of the ***bismillāh*** according to the four stations of the manifestations of Unity, and the manifestations of the parts of the Word, for the one who desires to complete the pillars of his being through the hidden and guarded pillar, and to make the colors of his epiphanic rising shimmer with the concealed red, and to ascend through the preserved mysteries, reaching the lowest depth of the highest summit of interiority—then behold: I commence/open with (*anā dhā iftataḥ*)—*In the Name of God, the High; I rely upon God, I seek assistance through It, I consign my affair unto God, and I say: In the Name of God, the Wondrous-Originator* (***al-Badīʿ***),[26] *there is no other god but It, the Tremendous, the Wise!*[27] [28]



Notes

[1] There also exists a separate Persian commentary as well as a shorter Arabic commentary by way of a proem on His commentary of the second ***sūrah*** of the **Qur'ān**: *al-Baqara* (the Cow). See our translation, online https://wahidazal66.substack.com/p/the-babs-proem-to-his-commentary (retrieved 30 April 2026).

[2] Online, https://archive.org/details/8_20260429_202604 (retrieved 30 April 2026). We have already described the general contents of this specific **MS** in our *A Preliminary Survey of the Cyprus Bayānī Corpus: Part I: The Works of the Bāb*; see item **9: The folder marked Book 32**, see online, https://catalogue.nla.gov.au/catalog/10034610 (retrieved 30 April 2026).

[3] **Onticity** (*kaynūnīya*) denotes the the determinate "is-ness" or facticity of a thing as existent—its concrete, individuated mode of *being-there* (*that it is*, and *as this* such-and-such)—as distinct from the more universal or principial question of Being (*wujūd*) itself. Onticity is not merely the abstract "*that-it-is*" of existence, but the *determinate, situated is-ness* of a being as brought-forth within a specific horizon of origination (*inshā'*) and eventuation (*iḥdāth*). It denotes the *factical mode of being* as concretely posited—*this* existent, as it stands within the economy of manifestation. This is to be sharply distinguished from *quiddity* (*māhīya*), which answers the question "what is it?" (*mā huwa*)—the essence, definition, or intelligible content of a thing considered in abstraction from its actual instantiation. *Māhīya* (quiddity) is *whatness*; *kaynūnīya* (onticity) is *this-ness-as-being-given*. The former belongs to the plane of conceptual determination and essential intelligibility; the latter to the plane of *ontic donation*—the fact that something has been *posited into being* as an existent. In the Bāb's usage, *kaynūnīya* functions analogically: for creatures it denotes the factical, derivative "*is-ness*" bestowed through origination, while for God it serves only as a negative-indicative pointer to absolute ipseity beyond all origination, relation, or ontological predication. The shared term thus marks not continuity but the unbridgeable asymmetry between the manifested and the Manifesting.

Kaynūnīya (onticity) is therefore not a univocal term but primarily an analogical one, stretched across two radically asymmetrical registers. On the side of the creature, *kaynūnīya* denotes the determinate, factical "is-ness" of a being as *given*—its concrete, situated existence as brought forth within the horizons of origination (*inshā'*) and eventuation (*iḥdāth*). It is thus derivative, contingent, and bounded: *being-as-bestowed* through the traces of divine creative act (*āthār al-ibdāʿ wa'l-ikhtirāʿ*). Precisely for this reason, the Bāb can intensify the term to its limit and describe creaturely onticity as *dhanb maḥḍ* (absolute sin)—not "sin" in a merely moral sense, but ontological deficiency, the condition of standing as a discrete existent over against the Absolute. In contrast to *māhīya* (quiddity), which answers the question "what is it?" in terms of essence and intelligible content, *kaynūnīya* names the *that-it-is-as-given*: not essence, but existential donation. Yet even this "is-ness" is unstable and dependent, suspended entirely in the act that bestows it and therefore lacking any self-grounding. When the Bāb applies *kaynūnīya* to God, however, the term undergoes a decisive transposition. Divine *kaynūnīya* is not "being" in any shared ontological sense with the creature, nor even *wujūd* as classically conceived, but a purely negative-indicative pointer to absolute ipseity—an "is-ness" without horizon, without derivation, without relation, prior to and beyond all

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jaʿl (positional making). It is neither bounded nor comparable, neither an instance within being nor the summit of a continuum of existents. The same word is thus used not to establish continuity but to expose an abyss: creaturely *kaynūnīya* is *mawjūd bi'l-āthār* (existent through traces), while divine "*kaynūnīya*" is *lā bi-shayʾ wa-lā min shayʾ* (not through anything, nor from anything). In the passages of our text refrains such as "I have found my onticity through the traces of Thy origination" place creaturely being squarely within the economy of manifestation, only to negate its sufficiency; and when contrasted with "found within the limits of origination" with the One "not conjoined with the making of anything," the Bāb is marking the impossibility of any commensurate relation. The creature speaks, but acknowledges that speech itself is metaphysically inadequate to its addressee. Thus, *kaynūnīya* in the Bāb's discourse names not a stable ontological category but a dynamic tension: on the one hand, the facticity of being-given as trace, manifestation, and dependence; on the other, a transcendent ipseity to which even the category of "being" cannot properly apply. If *māhīya* is what a thing is, and *wujūd* that it is, then *kaynūnīya* in this register becomes the *experienced condition of having-been-made-to-be*—a condition that, when reflected upon, collapses into its own insufficiency before the Absolute. The shared term, therefore, does not bridge the ontological divide; it dramatizes it, rendering creaturely onticity as the effect of manifestation and divine "onticity" as that before which even manifestation has no standing.

Now, in the classical metaphysics of Ibn ʿArabī (d. 1240), the question of "is-ness" is resolved within a rigorously theophanic ontology: there is, in truth, only *wujūd* (Being), and that Being is the Real (*al-ḥaqq*). What we call the existence of things is not an independent ontic donation but the self-disclosure (*tajallī*) of the One Being across the loci of manifestation (*maẓāhir*). Creaturely "onticity," if one may use the term analogically, is thus not a derivative *thinghood* but a mode of divine self-appearance; it has no standing apart from the Real's act of manifestation. The famous doctrine of the *aʿyān al-thābita* (immutable archetypal-essences) preserves the distinction between the intelligible identities of things and their existential disclosure, but even here their "being" is borrowed entirely from the Real. In this sense, Ibn ʿArabī collapses any robust notion of creaturely *kaynūnīya* into the unity of *wujūd*: there is no autonomous "is-ness" of the creature, only the Real's being appearing under determinate forms. Consequently, the ontological gap is not one between two orders of "is-ness," but between Being as such and the non-being of the possible (*imkān*) apart from its manifestation.

By contrast, Mullā Ṣadrā (d. 1641) develops a far more systematic ontology through the primacy and gradation of *wujūd* (*aṣālat al-wujūd* and *tashkīk al-wujūd*). For Ṣadrā, existence is the sole ontological reality, but it unfolds in intensities: higher and lower degrees of Being. Here, what might be called "onticity" corresponds to the particular instantiation of existence at a given level of intensity. Quiddity (*māhīya*) is relegated to a mental abstraction, while real being is the graded flow of existence itself. The creature's "is-ness" is therefore not illusory nor merely notional; it is a real, though weaker, participation in the continuum of existence that culminates in the Necessary Being. The gap between God and creation is preserved through infinite ontological disparity, yet bridged through the continuity of existence as a single reality differing by degree. Thus, unlike Ibn ʿArabī's radical theophanic monism, Ṣadrā maintains a metaphysical realism of graded being, where creaturely existence is both real and dependent, yet still belongs—analogically—to the same ontological order as Divine Existence.

The Bāb's deployment of *kaynūnīya* subtly but decisively shifts beyond both frameworks. On the one hand, like Ibn ʿArabī, He denies any independent standing to the creature: its onticity is entirely derivative, a trace (*athar*) of Divine origination (*ibdāʿ*, *ikhtirāʿ*), devoid of self-grounding. On

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the other hand, unlike both Ibn ʿArabī and Mullā Ṣadrā, He refuses to stabilize even this derivative "is-ness" within a shared ontological continuum called *wujūd*. Instead, *kaynūnīya* becomes an existentially charged marker of *having-been-made*, a condition of ontological exposure that can be described, in its extremity, as *dhanb maḥḍ*—pure deficiency or fault. This is neither the luminous self-disclosure of the Real (as in Ibn ʿArabī) nor a graded participation in existence (as in Ṣadrā), but a radical asymmetry: creaturely onticity is the effect of manifestation, while divine "onticity" is not an instance or summit of being at all, but *a negative-indicative pointer* to absolute ipseity beyond relation, beyond gradation, and beyond even the category of *wujūd*. Thus, where Ibn ʿArabī resolves onticity into the Unity of Being and Mullā Ṣadrā elevates it into a graded ontology of Existence, the Bāb destabilizes the very category itself. He uses *kaynūnīya* analogically to name, on the side of the creature, the facticity of being-given, and on the side of God, something that cannot properly be called "being" at all. The term thereby becomes a site of ontological rupture rather than continuity: it dramatizes the unbridgeable asymmetry between the manifested and the Manifesting. In this sense, the Bāb's language does not merely refine earlier metaphysics; it reorients it, pushing beyond both the monistic horizon of *waḥdat al-wujūd* and the graded realism of *tashkīk al-wujūd* into a more apophatic, *evental*, and radically asymmetrical ontology of manifestation. On one level, therefore, it can be said that the Bāb inherits the Ismāʿīlī intuition that the Divine is beyond *wujūd*. But He transforms their emanational ontology into a dynamic, manifestation-centered metaphysics in which onticity itself is reduced to a contingent trace of *theophanic event*. Given this, the Bāb's treatment of this concept is an augmentation on the Shaykhī one. Yet His treatment takes it even beyond either al-Aḥsā'ī (d. 1826) or al-Rashtī's (d. 1843/4).

[4] Roughly sunset Wednesday, 24 of September 1845 CE to sunset Thursday, 25 September 1845 CE as 1 Ramaḍān 1261 AH occurred as of 3 September 1845 CE.

[5] And this based on a somewhat garbled transcription made by the Bahā'ī scholar Māzandarānī appearing in the latter's ***Asrār al-Āthār* IV** rather any of the three manuscripts MacEoin cites in **Appendix 1** of his own *Sources for Early Bābī Doctrine and History* (1992: 199). Our own complete manuscript now proves conclusively that more than the three that MacEoin listed in his *Sources* exist. There are other manuscript transcriptions of this piece as well that we know about.

[6] Online, https://www.youtube.com/playlist?list=PLkL0BhAsTueigJQ77LQMGX_pafrrOiHbX (retrieved 30 April 2026).

[7] Whether in this translation or others by us, a strict terminological distinction is maintained between *mulk* (and its cognates *malakūt*) and *sulṭa/sulṭān*, which are often collapsed in English renderings as "dominion" or "sovereignty." *Mulk* is rendered as *sovereignty* or *dominion* by us, designating ontological lordship, rightful possession, and the mode of reign proper to Being itself. By contrast, *sulṭa/sulṭān* is rendered as *suzerainty*, denoting effective authority, commanding force, or unanswerable efficacy rather than reign or ownership. This distinction reflects classical Arabic usage, Qurānic semantics, and post-Avicennan metaphysical discourse, where *sulṭān* frequently signifies proof, coercive authority, or operative command, not dominion, sovereignty or ownership *per se*. Preserving this differentiation allows the layered cosmology of the text to remain legible and avoids flattening distinct registers of divine action into a single, undifferentiated notion in English translation. A quick comparison of the distinct senses between *sulṭān* and *mulk* in **Q. 14.22, 57:5** and **1:4** will establish what we say. See also our *The Effulgences of Wisdom* (2024) chapters 13 and 23, online, https://catalogue.nla.gov.au/catalog/10052633 (retrieved 30 April 2026).

[8] Meaning, the Imāms (ع) of the progeny of **Fāṭima** (ع).

[9] A distinct Shaykhī term denoting the Perfect Shiʿi (*al-shiʿi al-kāmil*) who stands as the nexus between heaven and earth, the believers and the Hidden Imām (ع).

[10] A reference to the **5th theophanic sequence** of the *ḥadīth al-ḥaqīqa*.

[11] Meaning, Qurrat'ul-ʿAyn.

[12] That is, the Letters of the Living.

[13] The Primal Point's iteration of the famous Hermetic maxim: "as Above, so below."

[14] In reference to the famous *ḥadīth* attributed to ʿAlī (ع).

[15] Purification by sand.

[16] with the concealed ***alif*** otherwise it is **102**.

[17] Again, purification by sand.

[18] We note here that by allusion this is nearly identical to the position of Ibn ʿArabī regarding this specific Divine Name, who in his *Futūḥāt al-Makkīyah* II (Bulāq edition: 1911), 421, says:

The Eleventh Chapter: Concerning the Name ***al-Badīʿ*** (البديع) (the Wondrous-Originator), and its orientation toward the bringing-into-origination of the Intellect (*al-ʿaql*) and the intellects (*al-ʿuqūl*)—and this is the Supreme Pen (*al-qalam al-aʿlā* القلم الأعلى); and, from among the letters (*al-ḥurūf*), its correspondence pertains to *al-hamza* (ء), together with the articulated differentiations of the *hamza*; and, from among the stations (*al-manāzil*), to *al-Sharṭayn* (الشرطين) (The Two Signs) [i.e. the first lunar mansion]; and [likewise] the divine animic effusion (*al-imdād al-ilāhī al-nafsī*), along with its degrees—those essential (*marātibihi al-dhātīya*) and those superadded (*al-zāʾida*) (*my trans.*).

[19] This refers to a well-known occult-lettrist operation known as *zīrāja* (*zīj* in short form), which designates a combinatory divinatory calculation in which letters, numerical values (*abjad*), geometric figures, astral correspondences, and algorithmic tables are coordinated to extract hidden relations, answer questions, or disclose occult significations latent in words, names, and revealed texts. More than simple numerology, the *zīrāja* is a species of symbolic calculus: a tabular-operational science where letters are treated as ontological powers and numbers as the architectonic traces of metaphysical realities. Often associated with the broader sciences of letters (*ʿulūm al-ḥurūf*), *jafr*, and astral magic, it could employ rotating schemes, gridded diagrams, concentric circles, and combinatory procedures resembling a cryptographic or algorithmic machine. In some traditions it functioned as a divinatory instrument; in others, as a contemplative noetic technology for unveiling hidden correspondences between language, cosmos, and decree. One may thus describe the *zīrāja* as an *occult lettrist combinatory matrix*, or even a premodern symbolic computation of metaphysical relations; see al-Būnī's *shams al-maʿārif al-kubrā* (books 1 & 2 especially) for a discussion.

[20] That is, *al-raḥmān* minus the elided-assimilated ***Alif*** of its definite article.

[21] Enumeration and commentary upon the final sixth letter of *al-raḥmān*—the ***Nūn*** (ن)—is missing from our manuscript and all other manuscripts consulted of this work by the Primal Point. It is unclear whether this omission originated as a consequence of a scribal error in one of the early transcriptions of the work that was propagated across all subsequent manuscript transcriptions of it since it is also absent in the prominent version contained in the **INBA 69 MS** as well, online https://www.h-net.org/~bahai/areprint/bab/G-L/hamd/hamd.htm (retrieved 30 April 2026).

[22] Here we offer our transcription of this moving prayer:

فَهَلْ لِي مِنْ رَاحِمٍ غَيْرُكَ، يَا إِلٰهِي؟ وَهَلْ مِنْ نَاصِرٍ لِي سِوَاكَ، يَا مَوْلَايَ؟ وَهَلْ لِي مِنْ جَابِرٍ، يَا مَحْبُوبِي، دُونَكَ؟ وَهَلْ لِي مِنْ سَتَّارٍ، يَا مَلِيكِي، سِوَاكَ؟ وَهَلْ لِي مِنْ مُقَدِّرِ كُلِّ ٱلْخَيْرِ، يَا سُلْطَانِي، دُونَكَ؟ وَهَلْ لِي مِنْ مُخَلِّصٍ، يَا مَقْصُودِي، غَيْرُكَ؟ وَهَلْ لِي مِنْ وَهَّابٍ يَهَبُ لِي مِنْ دُونِ مَسْأَلَتِي وَٱسْتِحْقَاقِي، عَلَىٰ قَدْرِ كَرَمِهِ، دُونَ حَدِّ مَسْكَنَتِي، يَا مَعْبُودِي، إِلَّا أَنْتَ؟ لَا، وَعِزَّتِكَ، لَا مَهْرَبَ إِلَّا إِلَيْكَ، وَلَا مَنْجَىٰ إِلَّا لَدَيْكَ، وَلَا خَلَاصَ إِلَّا بِإِذْنِكَ، وَلَا ٱسْتِخْلَاصَ إِلَّا بِجُودِكَ، وَلَا مَفَرَّ إِلَّا عِنْدَكَ، وَلَا مَقَرَّ إِلَّا لَدَيْكَ، وَلَا شَفِيعَ لِي دُونَ سُلْطَانِ رَحْمَانِيَّتِكَ. فَٱرْحَمِ ٱللَّهُمَّ مَنْ لَا رَاحِمَ لَهُ غَيْرُكَ، وَٱنْصُرِ ٱللَّهُمَّ مَنْ لَا نَاصِرَ لَهُ دُونَكَ، وَٱفْتَحِ ٱللَّهُمَّ لِمَنْ لَا فَاتِحَ لَهُ غَيْرُكَ، وَٱقْبِضِ ٱللَّهُمَّ لِمَنْ لَا قَابِضَ لَهُ سِوَاكَ، وَهَبِ ٱللَّهُمَّ لِمَنْ لَا وَهَّابَ لَهُ إِلَّا أَنْتَ، وَٱغْفِرِ ٱللَّهُمَّ لِمَنْ لَا ٱسْتِغْفَارَ مِنْ عِنْدِ نَفْسِهِ، وَلَا غَافِرَ لَهُ إِلَّا أَنْتَ. وَتُبْ عَلَيَّ، يَا مَحْبُوبِي، فَإِنَّهُ لَيْسَ لِي تَوْبَةٌ عِنْدَكَ، لِأَنَّ كَلِمَةَ ٱلتَّوْبَةِ خَطِيئَةٌ ٱكْتُسِبَتْ مِنْ خَطِيئَةٍ، وَإِنَّ كَيْنُونَتِي ذَنْبٌ مَحْضٌ، لَا يُعَادِلُهُ فِي عِلْمِكَ ذَنْبٌ، وَلَا فِي كِتَابِكَ خَطَأٌ. فَهَبْ لِي ٱللَّهُمَّ كَبَائِرَ جُرْمِي، فَإِنَّ كَفِّي صِفْرٌ مِنْ تَوْبَتِي، وَٱغْفِرِ ٱللَّهُمَّ عَظِيمَ جَرِيرَاتِي، فَإِنَّ ٱلِٱسْتِغْفَارَ لِي عِنْدَكَ. وَهَبْ لِي، يَا إِلٰهِي، فِي هٰذِهِ ٱللَّيْلَةِ ٱلْمُبَارَكَةِ—ٱلَّتِي تَتَنَزَّلُ ٱلرُّوحُ وَٱلْمَلَائِكَةُ فِيهَا بِإِذْنِكَ عَلَىٰ وَلِيِّكَ ٱلْقَائِمِ ٱلْمُنْتَظَرِ—وَٱعْتِرَافَاتُهُمْ بِحُدُودِ تَسْبِيحَاتِهِمْ، وَإِقْرَارَاتُهُمْ بِهِنْدَسَتِهِمْ فِي تَحْمِيدِهِمْ إِيَّاكَ، مَا يَنْبَغِي بِسُلْطَانِ كِبْرِيَائِيَّتِكَ، وَجَلَالِ جَبَرُوتِيَّتِكَ، وَيَسْتَحِقُّ بِعُلُوِّ أَزَلِيَّتِكَ، وَأَنْتَ أَهْلٌ فِي مُلْكِ صَمَدَانِيَّتِكَ. فَإِنِّي لَا حَدَّ لِي بِأَنْ أَسْأَلَكَ، وَلَا شَأْنَ لِي بِأَنْ أَطْلُبَ مِنْكَ، وَكَيْفَ لَا، وَإِنِّي قَدْ وَجَدْتُ كَيْنُونَتِي بِآثَارِ إِبْدَاعِكَ، وَتَحَقَّقَتْ ذَاتِيَّتِي بِأَنْوَارِ ٱخْتِرَاعِكَ؟ فَكَيْفَ مَنْ وُجِدَ بِحَدِّ ٱلْإِنْشَاءِ وَحُدُودِ ٱلْإِحْدَاثِ يَلِيقُ بِأَنْ يَسْأَلَ مِثْلَكَ، ٱلَّذِي لَا يَقْتَرِنُ بِجَعْلِ شَيْءٍ، وَلَا يَصْعَدُ إِلَيْكَ ذِكْرُ شَيْءٍ؟ فَسُبْحَانَكَ، يَا إِلٰهِي، كَمَا ٱبْتَدَأْتَ خَلْقِي لَا مِنْ شَيْءٍ، وَٱمْنُنْ عَلَيَّ بِكُلِّ مَا مِنْ مَوَاهِبِكَ لَا مِنْ شَيْءٍ، إِذْ جُودُكَ يَتَجَوَّدُ بِٱلْأَفْضَالِ لَا مِنْ سُؤَالِ أَحَدٍ، وَإِنَّ فَضْلَكَ يَتَفَضَّلُ بِٱلْأَفْضَالِ لَا مِنْ إِلْحَاحِ عَبْدٍ. فَوَعِزَّتِكَ، لَا خَوْفَ لِي لِأَنَّكَ مَلِيكِي، وَإِنِّي وَلَوْ لَمْ أَقُمْ بِحَقِّي عِنْدَكَ، وَلٰكِنْ أَنْتَ تَضَعُ بِي مَا تَسْتَحِقُّ بِهِ، وَإِنِّي وَلَوْ كُنْتُ مُفَرِّطًا فِي حَقِّي، وَلٰكِنَّكَ كُنْتَ قَاسِطًا فِي حَقِّي. فَٱصْنَعِ ٱللَّهُمَّ بِٱلْفَضْلِ، وَٱفْعَلِ ٱللَّهُمَّ بِي بِٱلْجُودِ، فَإِنِّي أَنَا ٱلَّذِي مَا ٱسْتَحْيَيْتُكَ فِي ٱلْخَلَاءِ، وَلَمْ أُرَاقِبْكَ فِي ٱلْمَلَإِ، وَمَا عَبَدْتُكَ عَلَىٰ حَدِّ مَسْكَنَتِي، وَلَا عَرَفْتُكَ عَلَىٰ حُدُودِ ضُرِّي وَمَسْكَنَتِي. فَآهٍ، فَآهٍ! إِنَّكَ—مَعَ سُلْطَانِ كِبْرِيَائِيَّتِكَ، وَعِزَّةِ فَرَادَنِيَّتِكَ، وَقُدْرَةِ صَمَدَانِيَّتِكَ، وَعَظَمَةِ أَزَلِيَّتِكَ—قَدْ تَلَطَّفْتَ لِي عَلَىٰ حَقِّ لُطْفِكَ، وَتَكَرَّمْتَ عَلَيَّ عَلَىٰ حَقِّ كَرَمِكَ، وَتَفَضَّلْتَ عَلَيَّ عَلَىٰ حَقِّ فَضْلِكَ، وَتَرَحَّمْتَ عَلَيَّ بِمُنْتَهَىٰ رَحْمَتِكَ. فَلِمِثْلِكَ ٱلْمَوْلَىٰ يَنْبَغِي ٱلتَّسْبِيحُ، وَلِمِثْلِي ٱلْعَبْدِ يَلِيقُ ٱلضَّجِيجُ، وَلِمِثْلِكَ ٱلْمَوْلَىٰ يَنْبَغِي ٱلتَّقْدِيسُ، وَلِمِثْلِي يَسْتَحِقُّ ٱلْعَوِيلُ. وَلِمِثْلِكَ، يَا مَحْبُوبُ، كَمَا أَنْتَ أَنْتَ، وَلِمِثْلِي، يَا سُلْطَانُ، كَمَا أَنَا أَنَا: أَنْ أَقُولَ أَنْتَ أَنْتَ لَمْ تَزَلْ لَا يَفْرُغُ مِنْ ذِكْرِكَ، وَأَنْ أَقُولَ أَنَا أَنَا لَا تَزَالُ لَمْ تَسْتَقِرَّ كَيْنُونَتِي لِأَجْلِ حُكْمِ بَدَائِكَ. فَٱكْتُبِ ٱللَّهُمَّ لِي وَلِمَنْ تُحِبُّ كَمَا أَنْتَ تُحِبُّ وَتَرْضَىٰ، إِنَّكَ أَنْتَ ٱللَّهُ رَبُّ ٱلْآخِرَةِ وَٱلْأُولَىٰ. سُبْحَانَكَ، إِنِّي كُنْتُ ذَاكِرَكَ أَوْ سَائِلَكَ أَوْ فَانِيَكَ، لِأَنَّكَ أَجَلُّ وَأَعْظَمُ وَأَعْلَىٰ مِنْ أَنْ يَلِيقَ لِسَاحَةِ قُدْسِكَ أَعْلَىٰ جَوْهَرِ نَعْتِ ٱلْعِبَادِ، وَمُجَرَّدُ وَصْفٍ مِنْ أَهْلِ ٱلْإِيجَادِ. لَا إِلٰهَ إِلَّا أَنْتَ، سُبْحَانَكَ، إِنِّي كُنْتُ مِنَ ٱلْعَارِفِينَ.

[23] Nineteen (**19**) plus a bonus verse for general blessings and a specific one simultaneously reflecting the cosmological function of *al-raḥmān* (universal mercy) and then *al-raḥim* (specific mercy) in a single verse. Thus the operations corresponding to the letters of the *bismillāh* are all those before it; or, this final verse can be considered supplementary but not replacing any of the nineteen, or additional to the other nineteen verses preceding it. MacEoin's curt, rather sarcastic comment in his *Rituals* (ibid.) over this point reveals his general ignorance of Islamaic *arcana* literature, since this sort anomaly occurs repeatedly in other authors as well where they prescribe a specific set of things corresponding to a specific number and then also offer supplements exceeding the specified number they gave. This is not contradiction or a lapse (and certainly not with the Bāb). Rather, it is a common approach and so ought to be taken in the context we have just delineated here.

[24] Our full Arabic transcription of this extremely potent lettrist-theurgic prayer, below:

بِسْمِ ٱللَّهِ ٱلرَّحْمٰنِ ٱلرَّحِيمِ؛ ٱللَّهُمَّ إِنِّي أَسْأَلُكَ بِفَاءِ ٱلْفَرْدَانِيَّةِ، وَرَاءِ ٱلرُّبُوبِيَّةِ، وَدَالِ دَوَامِ ٱلدَّيْمُومِيَّةِ، وَحَاءِ ٱلْحَيَاةِ ٱلسَّرْمَدِيَّةِ، وَيَاءِ يَنَابِيعِ ٱلْحِكْمَةِ، وَقَافِ ٱلْقُدْرَةِ، وَيَاءِ ٱلْيَقِينِ، وَوَاوِ ٱلْوُجُودِ، وَمِيمِ ٱلْمُلْكِ، وَحَاءِ ٱلْحُكْمِ، وَكَافِ ٱلْكِبْرِيَاءِ، وَمِيمِ ٱلْمَلَكُوتِ، وَعَيْنِ ٱلْعِنَايَةِ، وَدَالِ ٱلدَّلَالَةِ، وَلَامِ ٱللُّطْفِ، وَقَافِ ٱلْقَيُّومِ، وَدَالِ ٱلدَّيَّانِ، وَوَاوِ ٱلْوِلَايَةِ، وَسِينِ ٱلسَّكِينَةِ ٱلنُّورَانِيَّةِ ٱلرُّوحَانِيَّةِ: أَنْ تُصَلِّيَ عَلَىٰ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَشِيعَةِ مُحَمَّدٍ، وَأَنْ تَقْضِيَ حَاجَتِي

[25] Its transcription:

أُقْسِمْتُ عَلَيْكُمْ، أَيُّهَا ٱلْأَرْوَاحُ ٱلرُّوحَانِيَّةُ ٱلنُّورَانِيَّةُ، خُدَّامَ هٰذِهِ ٱلْحُرُوفِ وَٱلْآيَاتِ ٱلْعِظَامِ وَٱلْأَسْمَاءِ ٱلْمُشْرِقَاتِ ٱلْكِرَامِ، إِلَّا مَا أَجَبْتُمْ دَعْوَتِي، وَبَرَزْتُمْ قَسَمِي، وَٱمْتَثَلْتُمْ فِي قَضَاءِ حَاجَتِي. ثُمَّ ٱذْكُرْ حَاجَتَكَ، وَقُلْ: بِحَقِّ نُورِ وَجْهِ ٱللَّهِ ٱلْعَظِيمِ ٱلْأَعْظَمِ، وَكِبْرِيَائِهِ وَعَظَمَتِهِ عَلَيْكُمْ، إِذْ لَا يَصِفُ ٱلْوَاصِفُونَ كُنْهَهُ، فَبِحَقِّهِ عَلَيْكُمْ، وَبِحُرْمَتِهِ وَقُدْرَتِهِ لَدَيْكُمْ، بَارَكَ ٱللَّهُ فِيكُمْ وَعَلَيْكُمْ. وَقَالُوا: سَمِعْنَا وَأَطَعْنَا، غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ ٱلْمَصِيرُ؛ حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ، نِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِٱللَّهِ ٱلْعَلِيِّ ٱلْعَظِيمِ. وَصَلَّى ٱللَّهُ عَلَىٰ مُحَمَّدٍ وَآلِهِ وَشِيعَتِهِمُ ٱلطَّيِّبِينَ

[26] Thus matters in this commentary return to this specific Divine Name, ***al-Badīʿ*** (the Wondrous-Originator), as the Name of the Primal Will in the Bāb and that of the First Intellect and Supreme Pen for Ibn ʿArabī.

[27] That is,

بِسْمِ ٱللَّهِ ٱلْبَدِيعِ ٱلَّذِي لَا إِلَهَ إِلَّا هُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ

These final ten (**10**) words in the form of a concluding *bismillāh/basmala* formula act as this piece's concluding invocation encapsulating its entire thrust in the form of a *dhikr*. It is, as it were, the commentary's *khawwāṣ* (theurgic specificity) or how this theurgic specificity is to be invoked, if you would. Ten (**10**) words, thirty-nine (**39**) letters, thirteen (**13**) points (10 + 39 + 13 = 62 = باطن), with a numerical value of **1370** that collapses into eleven (**11**)—***Hūwa***—and then two (**2**), the numerical value of ***Bāʾ*** (ب). In a theurgic reading, the formula stands as a self-sufficient *world*, a microcosm one can "enter" and traverse—as it were, invocation as enclosure that reflects the Origination and its Return.

[28] The marginal note (*ḥāshīya*) on the righthand side of page **154** of the **INBA 69 MS** states, "This page, with the interval of one blank space, is at the end of the *tafsir*, where the prescribed instruction for the seven circles has been written. Its end is connected to the remainder of the *bismillāh*. And in another book/transcription of the *tafsīr al-bismillāh*, it has been written in a magnificent script. Then, in *It is the Tremendous, the Wise,* it is written: *Verily, God—glorified be It—has made the adhān* (call) *of the Surah al-Fatiḥa the conclusion for the four stations referred to and symbolized*...unto the end (*my trans.*) In our Cyprus **MS**, the last eight words after the final *bismillāh* have been cut off altogether: *al-badīʿ alladhī lā ilāha illa hūwa al-ʿazīz al-ḥakīm*. So we have added them to our translation here from that other **MS**.

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